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WOMAN'S WORK FOR WOMAN.

VOL. XI. NOVEMBER, 1896. No. 11.

GOD in His wisdom unsearchable called our brother, Rev. Arthur W. Marling, on October 12, from his post of privation and devotion in Africa to His own glorious presence. Those who have followed the history of the Gaboon Mission for the last sixteen years, need not be told that this was one of God's heavenly-minded and true-hearted servants. Mrs. Marling is left with five children. Mr. Marling was from Toronto, Canada, and a nephew of Rev. F. H. Marling, New York City.

THE latest Woman's Foreign Missionary Society reports from Laoland and sends greetings to sister societies in America. They organized with over forty present in Mrs. McKean's parlor, at Chiengmai, and at the first meeting several offered prayer for the women of Syria. Their third meeting fell in April, when the air seems blowing from a furnace, yet thirty Lao women walked to the meeting barefooted, over hot dusty roads, and four who could not go sent regrets and contributions. At the end of six months this Lao Society gives promise of a growing life.

ATTENTION is invited to the letter from Guatemala, both because it is from one who went without being sent, [*i. e.* as a visitor, not a missionary,] an example which other women past their youth may be able to emulate; and because those who know the religious condition of Central America will see in this Christian Endeavor Society, which Mrs. Fitch mentions, the brightest ray of hope which has appeared in that part of the sky for a long time.

LAST summer Mr. Oscar Roberts made personal observations upon the Dwarfs in two places. He found them first, as Dr. Good found them three years before, in the Ngumba country and spent a Sabbath there, preaching in the Mabeya which they understood. The Ngumba were working the government road and the Dwarfs supplied them with fruits of the chase. They brought fifteen animals in, one day, including three varieties of the deer family, a porcupine, and a wild hog weighing nearly a hundred pounds. Mr. Roberts noticed the same Dwarf characteristics which Dr. Good discovered*: their too large jaw, the rudeness of their sheds, their hunting and migratory habits, their fear of white men, and the client-like relation which they appear to sustain to stronger tribes. The Dwarfs of the second place visited, a Bakoko town, were smaller than the others. There, an audience of fifteen wee women listened to the message of the love of God. Mr. Roberts says: "There may be people who are lower in the human scale, living around the north pole somewhere, but it is doubtful. It is bad policy to use big adjectives but there never has been one coined big enough to represent their need, and when it is coined it would be infinitely small to represent their riches in Christ Jesus. But they do not know of these riches."

IN connection with the latest direct information about the Dwarfs in Africa, it is with thankfulness that we announce an effort, the first of the kind, to send them the Gospel. Solely through the benevolence of a lady in Scotland, the Board of Foreign Missions is enabled to inaugurate this attempt. Rev. Smith Gardner Dunning of Minnesota, a Princeton and McCormick graduate, is under appointment for this service and the Board is seeking another man to accompany him. Our societies do not need urging to pray that a self-denying man may be found, the attempt may succeed and that, before the century closes, many poor Dwarfs may learn what their riches are in Christ Jesus.

WHAT American belle can compete with the little daughter of Efulen Station? Within the first two months of her life she received several proposals of marriage, one Bule youth having gone so far as to offer Dr. Johnson five goats as a betrothal pledge.

FROM Bangkok comes the very good news

* See WOMAN'S WORK, Jan., 1894.

that the First Church gave a unanimous call, in June, to Kroo Yooan to become their pastor and guaranteed his support. This is the first Siamese to be installed by his countrymen and the event is characterized by our missionary brethren as "a long stride forward in the history of the Christian church of Siam."

PRESBYTERY of Siam has put a man into evangelistic work and assumed his support, and proceedings of presbytery are now conducted in the vernacular rather than the English language—another step in advance.

NAN is thought to be the most populous of the nine Lao States. Dr. Peoples has found a written record in the court at Nan City of 240,000 married couples in the province, which warrants an estimate of nearly a million inhabitants, and the percentage of criminals is small. The warm friendship of the Siamese Commissioner and his wife is reflected in the smiling faces which greet the missionaries on every side at Nan.

THE Chinese physician, Dr. George Mark, who was in attendance upon Li Hung Chang in his journey around the world, is a member of the Second Church in Canton. Dr. Henry baptized him and recommended him to the government school in Hong Kong, where he was found when Viceroy Li instituted a search for young Chinese who were qualified to take a medical course in English at the Tientsin school, which Li established. Young Mark was chosen and did himself great credit and has been under the patronage of the Viceroy ever since. He has the confidence of the Canton Christians. His wife, also a member of the Second Church, is daughter of a Bible woman now dead.

THE robbery of last winter at Chiningchow, Shantung, which some of the missionaries will long have reason to remember, is also remembered among us. The Chinese officials, anxious to appear in the character of stern executors of law, afterward sent the usual ghastly decoration to be hung on the street gate of the mission premises. It was nothing less than cages containing six human heads—supposably of the robbers, probably of other criminals who were more easily obtained. The missionaries declined the cages and they were hung on a great gate in their vicinity.

PRIZES were offered in the boys' school at Peking, last year, for the best essays on "Christian Giving." Fourteen essays were written and the boy who received the first prize immediately gave a tenth of it to the support of a Chinese evangelist, a new enterprise in Peking Church. Another boy who draws maps for sale pledged a tenth of the proceeds. The youngest essay writer, only thirteen years old, is son of a lamented elder. His essay was made the basis of an appeal by a country pastor, in a meeting where fifty Chinese sat at communion, some having come twenty-seven miles for the occasion. The appeal resulted in starting a subscription toward support of the country church. In such ways ten times one becomes ten.

EVANGELICAL missions are maintained in Argentina, Brazil, Chili, Peru, Paraguay, Uruguay, by our brethren of the Methodist Church; in about the same countries by the South American Society (Anglican); in Brazil, by the Presbyterian Church of the South; three agents of the American Bible Society thread the land and scatter the Word.

AS far as known, there is but one missionary in Venezuela, while Ecuador and Bolivia, containing over three millions of people, have never had a Protestant missionary.

INTOLERANCE is the order of the day in Peru. Embargo is laid upon the Scriptures at the custom house, Protestant marriage is obstructed, two young missionaries, Englishmen, have been banished from Cuzco and Bibles have been publicly burned in two cities within twelve months.

AFTER uncommon discouragement to inquisitiveness on the subject, it is satisfactory to learn at last that the "floating chapel" for Siam is finished, that it is not a movable chapel, as the inference was from Bangkok letters, but is stationary, built on floats and moored to the river front of the mission premises at Ayuthia, and that a Chinese helper was placed in charge some months ago.

AS some misapprehension prevails regarding the cost of sending picture cards to foreign missionaries, it may be worth while to state that they are mailed as third-class matter at one cent for two ounces, while newspapers rate at one cent for four ounces.

A MAP showing what proportion of the world is unevangelized is published by the Baker and Taylor Company, East 16th St., New York City. This map is colored, is on linen, 27 x 15 inches, price 50 cents. We recommend it.

OUR MISSIONARIES IN SOUTH AMERICA,

AND POST OFFICE ADDRESSES.

Miss Laura A. Chamberlain,	Bahia,	Brazil.	
*Mrs. Kolb.	"	"	
Mrs. Geo. W. Chamberlain,	Feira de Sta. Anna,	"	"
Mrs. Woodward E Finley,	Larangeiras, Sergipé,		"
Miss Clara E. Hough,	"	"	"
Mrs. Jas. B. Rodgers,	*Caixa* 254, Rio de Janeiro,		"
Mrs. John M. Kyle.	Novo Friburgo, East Rio,		"
*Miss Minnie S. Baxter,	*Caixa* 14, S. Paulo,		"
*Miss Sara Munson,	" " "		"
Miss Mary P. Dascomb,	Curityba, Parana,		"
Miss Ella Kuhl,	"	"	"
Mrs. Geo. A. Landes,	"	"	"
Miss Effie Lenington,	"	"	"
Miss E. R. Williamson,	Itaqui,	"	"
Mrs. G. L. Bickerstaph,	Castro,	"	"
Mrs. Robert F. Lenington,	Guarapuava,	"	"

Mrs. Jas. F. Garvin,	Valparaiso,	Chili.
Mrs. Wm. B. Boomer,	Chillan,	"
Mrs. Chas. M. Spining,	"	"
*Mrs. J. M. Allis,	Santiago,	"
*Mrs. W. E. Browning,	"	"
*Mrs. Edson A. Lowe,	Copiapo,	"
Mrs. T. H. Candor,	Bogotá,	Colombia.
Mrs. Malbone W. Graham,	"	"
Mrs. A. R. Miles, *en route* for America.		
Miss Celia J. Riley,	"	"
Miss Jessie Scott,	"	"
Mrs. E. H. Ladd,	Barranquilla,	"
Mrs. D. C. Montgomery,	"	"
Miss Florence E. Smith,	"	"
Mrs. J. G. Touzeau,	Medellin,	"

In this country: Miss Martha B. Hunter, Greensburg, Pa.; Mrs. T. S. Pond, 156 Fifth Ave., New York; Miss Margaret K. Scott, 435 So. Second St., San José, Cal.

* Not in formal connection with the woman's societies.

NEWS FROM COLOMBIA.—[Extracts from letters to Mrs. Pond.]

STREET IN BARRANQUILLA.

You will be interested to hear of a poor woman who recently died here in Barranquilla, professing her faith in Christ alone, amid trying circumstances. We found her at the house of Luisa, one of the women who attends services somewhat regularly, and had taken her in out of sympathy and because the sick woman's sister lived there, too. You know how they herd together, here. The house was of thatch with just two rooms.

When I went there, I found a donkey in the front room breathing his last, with his nose out at the front door and his tail out the back! I climbed over him, and in the other room, which was without windows or opening of any sort except the chinks in the thatch and so dark that for some seconds it was impossible to see anything, I found this poor woman, dying of consumption. She was about thirty, with beautiful eyes and teeth but more emaciated than I believed it possible for mortal to be and live. She lay on a hard cot without even sheet or night-gown, just the skirt of an old dress thrown over her. In another corner of the room lay a naked baby, with its poor little ribs fairly sticking through its flesh, dying also. The woman enjoyed hearing the Word of God, just lay there and drank it in, now and then saying, "How beautiful"—"The Word of God"—"I trust Him only." She never tired of hearing it and the singing. Of course I could not talk much. I went every day or every other, for two weeks before the end.

Her Romish friends and neighbors kept teasing her to have a priest and confess, but she steadfastly refused. We all expected that, at the last, she would not have strength to hold out against them.

One evening about 9.30 a priest went there but was held at bay by the sister who told him she did not want a priest. He said perhaps she preferred to wait a little longer, but the woman told him she would not confess, whereupon his wrath waged hot against the Protestants who were going all over the city teaching people not to confess and causing them to lose their souls. He called us "beasts" and other nice names, cursed the house and took his departure, saying that all the Protestants were to be denounced. That is the last we have heard from him. Do you not think it wonderful that the sister, who makes no profession whatever, should have kept the priest away from the sick woman?

She died not long after. She must have gotten her faith directly from the Lord Himself as I think she had never heard the Gospel preached. I wish some of our ladies at home could have seen her shining face as she lay day after day, coughing her life out in a room that they would not assign to a cow. The baby died before her, it was her brother's child which she had adopted.

Mr. José Coll* conducted the funeral services and she was buried in the Protestant graveyard. Poor Aurelia, even now she is, I am sure, rejoicing with the Lord. 'Twere better said "poor we" who are left behind.

Speaking of special needs, I cannot think of anything more needed than some additions to our Sunday-school library. It is such a pitiful little array of books, and they have been read and re-read so much. When will the happy day come when we can have a reading-room?

Florence Evelyn Smith.

Barranquilla, July, 1896.

* Señor José Coll is one of the Elders of the Church. He and Juan Cortez, the other Elder, have been assisting Mr. Montgomery during Mr. Pond's absence from Barranquilla. Without any remuneration they have conducted services, prayer meetings and Sunday-school. They are uneducated save as they have become educated by diligent study of the Scriptures. Poor men working hard to support their families, yet in the performance of Christian duties an example to many Church members in this land.

Julia Hanford Pond.

THE voyage from New York* to South America was perfect. We reached Puerto Colombia quite early on Monday morning, June 8, and at 7 o'clock the train from Barranquilla arrived bringing Mr. Montgomery. The train started back at 9:45. I confess the naked children running about made me feel decidedly uncomfortable, and more than once I turned my head away when a woman with painfully scant clothing came near, but by the time I reached the end of the river trip I was hardened.

Mr. Montgomery took me to Mrs. Ladd's where I stayed till Wednesday morning, when I started up the Magdalena River on the *Mexico*. I thoroughly enjoyed my two days' stay in Barranquilla and was strongly tempted to try to find an excuse for remaining there. But I am glad, now, that I came here, and hope I shall be left in Bogotá for many years.

I started out on the river trip entirely alone and there was no one on board who understood English, not even the captain. That first night I went to my state-room as soon as I finished dinner. I had wanted several things for which I was unable to ask, and as I stood at the window looking at the stars and thinking of the friends at home, at that hour in the Wednesday evening prayer-meeting, I confess to some pretty big lumps in my throat. All at once the thought came to me, with as much force as though it were something new, "The Lord understands English" and with an involuntary "Thank God" my little touch of homesickness vanished.

After a day or two, I got along nicely on the boat. The little table-boys were very kind and attentive. A *real* (ten cents), now and then, sharpened their understanding wonderfully. I was really glad there was no one to talk to me, as I had all the time for reading, study and thinking, and I look back upon that river trip as one of the best of the "quiet times" of my life.

Teguar was reached Saturday evening. Sunday morning Mr. Candor met me, and we went into Honda and stayed until Monday, when we started by mule-back for Bogotá.

Thus far, Bogotá agrees with me perfectly. I find the temperature just right, the hills are homelike, the people kind and cordial, our girls affectionate, and this old convent large, airy and comfortable. As yet I have seen only the bright and encouraging side of work here. O, I forgot the only thing that brought the tears since I came to Bogotá. On the 19th of this month the Roman Catholics had a big *fiesta* and of course a procession. Just as we started from our church, the street below was crowded so that it was impossible to get through, so we stood on the church steps looking at the crowd. They carried a life-size image of the Virgin with a baby in her arms, both gorgeously dressed. When I noticed the reverent faces of the women turned to those idols and the men all raising their hats to them, I realized for the first time that this is a *heathen* land, and the pity of it all rushed over me so strongly that the tears would roll down my cheeks, and so, when I saw people looking curiously at me, I slipped back into the church and cried off a little of the surprise and shock.

Of course one becomes accustomed to such sights after awhile, but is it not sad beyond expression?

Bogotá, July 31, 1896. *Jessie Scott.*

* Sailed May 30.

COLOMBIANS do in most cities as at Medellin—go to mass Sunday morning, to bull-fights in the afternoon. Women of so-called best families sit out the horrid scene. The fighters are rough men from Spain.

"Could some of our good friends of the Roman Catholic Church in the United States visit Brazil, they would hide their faces in very shame to see what is being done in that fair land in the name of the Church."—*Missionary Letter.*

NORTH SIDE OF S. PAULO, BRAZIL. "THE CREAM-COLORED CITY WITH ITS TERRA COTTA STREETS."

A DAY IN OUR S. PAULO SCHOOLS.

SHALL it be a school day when boarders and day scholars, over five hundred of them, are at work in their classes; or a Sunday, following them through Sunday-school, church service and Christian Endeavor meeting; or a holiday, when the few boys who have come from great distances and cannot go home are taken off for a mountain climbing expedition, in charge of the young Englishman, Mr. Armstrong, who looks after study and recreation hours in the boys' boarding-school; or shall it be the same holiday down at the girls' house where Miss Munson, the matron, is busy getting ready for the return of her household, and taking one and another of the Brazilian teachers out for little visits (for young women cannot go alone through the streets of Brazilian cities), and Miss Baxter is starting down to the sea with two of the older girls who need a change.

Whichever day we choose, we shall see enough to make us glad that this group of schools was ever started.

Let us choose the holiday, for they would not permit us to disturb a school session by talking. One of the most important lessons they teach is order, *i. e.* faithful attention to studies, self-control, regularity. Obedience (that fundamental quality in a Christian life) is rarely exacted from little ones in this country as it is in ours.

Dr. Lane, who keeps up with the latest successful methods of teaching, is President of the schools, preparatory and collegiate. Miss Scott, the Principal of the school in Rua São João, preparatory department for both girls and boys, is now in "the States." Miss Baxter has the department of the wee ones; a difficult task to begin with those entirely undisciplined. If she did not love them and have both genius for her work and good training, she could not succeed to perfection, as she does.

The school is graded and we may walk through the successive rooms of six teachers, all Christian, Brazilian, young women, trained in our school. The exquisite penmanship of texts and hymns which we find written on their blackboards gratifies our sense of beauty as much as the appropriateness of the words.

We look into the room for classes in French and speak a moment with the teacher—a widow—whose sweet, refined face will stand to us hereafter as a type of the Huguenot.

In the largest room Senhor Carvalhosa, pastor of the Second Church, daily gives Biblical instruction at the close of school. He was one of the first four theological students of our Mission. We should not be able to understand his teaching, for it is in Portuguese, the language of Brazil, but we should be impressed with the straightforwardness

and earnestness of the man's appearance. The piano is taught by the wife of a pastor, a gifted German woman; two American teachers have just come out for English literature and physical culture; the manual training department is in care of a Swedish cabinet-maker. The study of Portuguese is in care of Prof. Santos Saraiva, once a Romish priest and head of a great school in Rio de Janeiro, a profound scholar, whose mss. translation of the Psalms into Portuguese is said to more nearly reproduce the beauty, rhythm and exaltation of the originals than any of our English versions.

THE KINDERGARTEN AT S. PAULO.

Well! We have glanced through the school-rooms in this rambling old brick building. Before we take our walk of a mile to the hill where the college is, we will pay Miss Munson a short visit. As it is holiday, she will take us to the girls' neat dormitories; to rooms of the Brazilian teachers who show no little taste in making them homelike; down into the large dining-room, used also for family worship; over to the sitting-room, where there are a few (too few) books; out into the play grounds; into the kitchen, faultlessly clean; the school office where Dona America, once a pupil, is secretary and makes exquisitely neat reports to send to the parents; and finally we are glad to rest in comfortable American chairs in the teachers' parlor. The room is plain and shabby but homelike, because the occupants have somehow put themselves into it. On the table are WOMAN'S WORK, *Over Sea and Land*, the *Occident*, and two or three nice books sent by a friend. Orchids are in blossom, brought by the pupils.

We have heard and seen much that we cannot take space to write. We come away thinking there could not be a more complete school, and—what does it cost our mission treasury? Only the salary of two missionary women. The school, otherwise, pays its own expenses.

But Dr. Lane is waiting to take us to the hill. We walk through a city of about 180,000 people, past some beautiful houses and gardens, over soil that is truly terra cotta in color, and sticky, except where it is paved.

Brazilians, like their Portuguese ancestors, love the ornate in architecture, and light, cheerful colors. We can see the totally plain roof of unadorned, four-square, Mackenzie College a long way off.

"Whatever did you build such a plain building as that, for?" says an acquaintance.

"It gives every one who sees it something to talk about."

It is certainly ruggedly unique, almost good-looking, truly dignified in its substantial aspect. Years ago when land was very cheap, Mr. Chamberlain, Mr. Howell and Miss Phoebe Thomas together secured the block, now beautifully located in a fine part of town, on which the college stands. Most of the necessary land Mr. Chamberlain has given to the college, and kind gifts of one or two friends have purchased the rest. Views from the grounds are "a dream,"—over the cream-colored city with its terra cotta streets to the green hills encircling it. In these grounds are Mackenzie College, given by Mr. Mackenzie, for recitations; an insufficient dormitory in which fifty boys, two professors, three instructors and the gentleman and wife in charge of the house-keeping, all eat and sleep; a small new dormitory with fifteen little boys under care of an English trained nurse whom we were so fortunate as to persuade to join our forces. There are, also, a manual training shop, and the house of Dr. Lane who has three pupils in his family.

We have chosen the holiday and arrive just as the boys are starting on their expedition. They have rolled their blankets like soldiers, and some provisions are distributed for portage. Happy boys! They will spend two nights at the house of hospitable Senhor Henrique, one of the earlier converts.

Prof. Waddell from California, Prof. Shaw from Rochester, and Prof. Lyon from New Jersey, go over "Mackenzie" with us. Here is the chemical laboratory, planned for the future but not yet fully furnished. Here is place for a library, but no reference books yet. Outside is room for dormitories but, with no money to build them, boys are being turned away.

This is a Protestant college in a Romish country, the solitary institution of its kind. It has proved its right to be. It has a Board of Trustees in "the States" whose names stand for its integrity and perpetuity. It has a reputation in this ambitious, progressive, young Republic. It numbers on its roll some of the choicest names of the land.

Alice R. Humphrey.

S. Paulo, Brazil, August, 1896.

MACKENZIE COLLEGE.

NOTES FROM VALPARAISO, CHILI.

THE Sheltering Home has thirty-three children under its protecting wings. The improvement in conduct and character during the year has been encouraging. One of the older girls, nearly fifteen, has oversight of the little ones, and sees that they take proper care of their dormitories. They all love her, she is so kind and gentle. She was recently received into Church membership. Another teaches the younger children for three hours every day. The boys and girls of the Home were among the most enthusiastic workers for the "talent fund" last year, and have begun upon another talent for Christmas time.

THE *Escuela Popular* has reached the limit of the commodius quarters where it has found a free home for nearly fifteen years. Numbers of applicants have been turned away for lack of room. A few have paid a month's tuition in advance in order that they may have the first chance when there is a vacancy. It is not, however, for this reason that the school must go elsewhere the coming year. Circumstances beyond our control require us to go house-hunting, and the problem presents itself, shall we rent or build? It is next to impossible to find a suitable building to accommodate *two hundred* pupils, and the Board has said that it has no funds to give us for building. Still we do not despair. We have begun to raise money among English speaking residents of Valparaiso with which to buy a plot of ground. If we are successful in this we propose to put up a temporary structure with the money that would otherwise have to go for rent.

SABBATH-school never was larger or doing better work. Average attendance about one hundred and forty. Teachers are faithful and enthusiastic.

The introduction of the *Blakeslee Lessons* increased interest in Bible study. For example, I have a class of ten boys about fourteen years old. During the last three months five of them have brought me a letter every Sunday, written out in a note-book, as well as all the answers to the Bible questions, and have done the corresponding drawing. At the quarterly review they gave titles and golden texts of all the lessons, with principal points of each. Only one of these boys receive any assistance in his home. Do you wonder that I was pleased with them?

THE Christian Endeavor Society continues to be a live member of our church organization. There are fifty-six active members and we have no others At a social meeting held last month all were much interested in looking at the pictures of other Y. P. S. C. E. societies contained in the July number of WOMAN'S WORK FOR WOMAN. The church here has run behind in payment of the pastor's salary and the Christian Endeavorers have taken hold energetically to make up the deficit.

THE national independence festivities come off this month and our society is to have a concert to raise funds for the church.

We always close the devotional part of C. E. prayer meeting on Monday evening, with short prayers, the entire society kneeling. This is really a blessed season to all. It is not unusual for twelve or fifteen prayers to be offered one after another in quick succession.

(*Mrs. J. F.*) *Emma F. Garvin.*

MAP FACTS.

SOUTH AMERICA.—One-eighth of the globe; 4,700 miles long, over 3,000 miles wide; coast line, 16,000 miles; physical features on an immense scale—the Amazon River, Mount Chimborazo, Titicaca Lake, Argentine Pampas.

It comprises thirteen great countries, of which ten are republics. Population, thirty-four millions.

Not more than ten cities have above 100,000 people. The four largest cities are Buenos Ayres (568,000), Rio de Janeiro (500,000), Santiago (236,000), Bahia (200,000). These, and many smaller places, are supplied with gas, electric lights and street cars. Rio de Janeiro is 5,000 miles from New York; a cablegram thither must be sent *via* Europe. Exports declared for the United States, in the quarter ending September, 1895, amounted to $7,637,376. The heaviest item was coffee; the second, nitrate of soda from Chili. Other regular items are rubber (crude), skins, hides, Peruvian bark, woods, feathers.

Currency has a fluctuating value, therefore buying and selling money is an important business. Two English banks in Brazil earned 25 per cent. last year.

BRAZIL.—Twenty States; there are 14,000,000 population, 5,000 miles of railway, 12,000 miles of telegraph, twelve lines of transatlantic passenger steamers. Coffee is king.

The press is free, the recently devised school system liberal, but only about one in five can read and write. Lotteries are a regular business, begging is legitimate.

Rio de Janeiro has the largest natural harbor in the world. At Bahia, one English company put up a great coaling depot last year, another built a cotton factory designed for 2,000 looms. Houses were rented before they were completed.

CHILI.—About 400 newspapers and periodicals are published. There are more than one thousand free primary schools, besides normal schools, agricultural, naval and medical colleges, supported by government, and a university at Santiago of about 2,000 students.

The peasantry are half-Indian, can rarely read or write, live on beans, bread and water, sleep on the earth and earn not above sixty cents a day (Chilian money) Santiago, the capital, is 350 years old. It possesses natural history and art museums and a pub-

lic library of 70,000 volumes; employés are allowed to smoke cigarettes in the very room where the colonial archives are stored.

COLOMBIA.—Half the population is of illegitimate birth. There are 220,000 uncivilized Indians.

Gold and silver are exported. Last year three steamers plied monthly between Santa Marta and New Orleans carrying only bananas.

Bogotá is 358 years old. Population, 100,000. It is 8,600 feet above the sea. There are thirty Roman Catholic churches, a university, national library, mint, museum, an astronomical observatory. French fashions predominate.

A railroad runs from the capital out twenty miles, where the traveler exchanges steam for a mule's back.

AS TO EDUCATIONAL STANDARDS IN BRAZIL.

WE had a pleasant little insight into one of the homes the other day. The mother is a teacher in the government normal school for girls but has three of her eight children with us, ages from four to seven. She is a beautiful musician. After playing for us some time, she called the children and started them to singing the songs and hymns they learn at school, accompanying them on the piano. Their little voices did ring out so sweet and clear and true. I was quite taken by surprise, for they are our smallest and among our shyest at school and I had no thought that they could carry home anything so perfectly.

Perhaps you wonder that a mother of eight should be a teacher, too, especially when her husband is in a good business. She draws her salary and leaves the bulk of what work is done to her assistant, who is also paid by the government. People here who have some sense of honor in other matters seem to have none when it comes to government funds. While we were out at Rio Vermelho, we heard of the teacher there telling the children they could come or not, as her salary was a sure thing and it did not make much difference to her. Sometimes it was eleven o'clock before she would open the door.

Another teacher of a public school in Bahia City, was for months at the Feira, drawing her salary regularly, and now that she is back she lives at the other end of town from her school and does not come in to it from one week's end to another.

Our French teacher, a Protestant, attended the examinations at the normal school last year. Promotion seemed almost entirely a matter of favor and not of merit. If a girl was disliked, or so stage-frightened that she failed to catch the answer to the examination questions, which the teacher whispered to her, it was a lost case, while others, who knew as little or less, passed their examinations *com distinccao*, though they were prompted entirely from behind and so audibly that visitors and examiners knew it.

Laura Chamberlain.

BRAZILIAN GIRLS.

OURS is a mixed school and we have two separate homes: one for the boys, and one for the girls. In the former there are forty-two boys and over twenty young men of the advanced course, and their American professors. The girls' home has fifty members, pupils and teachers. There are about three hundred day pupils from our city. It is of the girls that I wish particularly to speak. Allow me to make you acquainted with a few of our children.

E—— is from the State of Minas. She is about thirteen years of age, with a swarthy complexion, big coal-black eyes with unblinking eyelids, and is straight as an Indian, but I think has no Indian blood in her veins. She is a little harum-scarum, and a great favorite, because so warm-hearted and unselfish.

This short, dumpy little girl, is another of our treasures. She is a veritable blonde; a wholesome child to look at, with a stubborn disposition. Her parents are from Portugal, and stubbornness is a Portuguese trait. She has been known to sit with, sleep with and still not speak to a classmate for over six weeks, all on account of some little offense. Still the good spirit always eventually prevails with the child.

This little tot, with jet black hair and white skin, is the image of her mother, who is a Brazilian. Her father is a German. She is an independent little minx and will not endure any impositions, but protects herself most effectually by the use of her finger-nails. She is irrestible when she creeps up to you and puts her little hand affectionately on your lap, and looks up at you with those dark eyes of hers. She is only in her seventh year.

I must not take the space to tell of each one of our children, but come with me to our dining-room. We have had our tea and bread and butter, our evening hymn and prayer, and now it is time for the good nights to be

said. Just look at them! Did you ever see prettier little girls? Blue eyes, black eyes; fair skin, dark skin; straight black hair, curly black hair, kinky black hair, blonde hair, curly and straight. They come one at a time, and we embrace and touch each other's cheeks (not lips), and good-night is spoken in English: "Good-night," "Pleasant dreams," "Sleep well," "Say more in English, try to say a long sentence." "I am happy to-day," "I love you," "God is good." Thus our "bairnies cuddle doon a' nicht."

Last December, during our summer vacation, Miss Baxter and I went up into the interior of the State of Minas to Araquary. There we became acquainted with the life of Brazilian women who never had the advantages of education. Their hospitality, their gentleness, their unselfishness, their natural grace of manner, is something to be envied. While there were many naked little boys about, we did not see one uncovered little girl.

As soon as it was known that we were teachers from the American school of S. Paulo, we had any number of visits from parents, begging us to take their little girls back with us to give them an education. Some of them were so poor, with very little clothing, very little food, living on mud floors. One father brought his little Anna a distance of twelve miles, on horse-back. She was in her twelfth year and could neither read nor write; but she had an intelligent face, and we knew that she would learn as much in one year as a child of the U. S. could learn in two years. Her attempts at dressing up were touching,—a little thin underskirt, a pink calico dress that came to her ankles, her stockingless feet in her carpet slippers, locks of hair tied on the top of her head and ornamented with a pink artificial rose. She was withal a beautiful picture, with her pleading blue eyes and sunny hair.

Little monkey-faced Maria tugged at our heart-strings. She is a *filha natural*. There are many such in Brazil. They are cared for, but are not heirs to the paternal fortune.

We did not take any child back with us; the school could not afford it. It costs $150 a year for the support of one.

No girl can remain under the influence of the school a single term and not receive lasting benefit. They go from us and are sure to become wives and mothers. Our dear J—— married an unbeliever. In a short time a letter came from her: "We have family worship every night. One night I lead, and the next my husband leads." A baby boy came to them, was baptized and so was the husband. Both of these young people are active workers in the Rio Church. Our J—— could grace the loveliest home in the U. S. and she is but one of many.

Dear mothers, sisters, wives of the United States of America, do you appreciate your inheritance? Your land is the heaven on earth for women. In what other country may a woman travel from one end to the other and receive naught but courtesy, simply because of her womanhood? How independent and well-developed and queenly and lovable are the women of our dear land; and how many of them are looking up and out and lending a helping hand in all good causes in their home-land. Oh! reach out a little farther, to your sisters in Brazil.

Do you know of Brazil? Saõ Paulo is her most advanced State. A few years ago eighty per cent of her people could neither read nor write. Government schools and such as ours have since lowered the percentage, but S. Paulo is only one of twenty states. Brazil is our neighbor, our sister Republic. She should have a grand future before her. Her children will be positivists or Protestants. Which shall it be?

Margaret K. Scott.

TRAVELING IN PARANA, BRAZIL.

[Castro is 420 miles south of S. Paulo, 120 miles south of Curityba. It is a small town, but an important centre. In 1893, the Church membership was 109.—EDITOR.]

My first impressions of Castro were received so long ago that I will not try to call them up, but I will say it is a beautiful little city situated between numerous hills, or small mountains.

On the 18th day of last May our goods left Curityba, in wagons, for Castro. We stayed at the American School that night. The next morning was damp and drizzling and Philip Landes took me in a wagon, out of the city, to catch up with our loads. Mr. Bickerstaph went on horseback and we carried his wheel, which he had intended using if it had been fine while I should have taken the horse. We transferred the wheel to the first wagon we caught up with and I went into the one ahead. It was my first ride in a *carroça*, as the large overland wagons here are called. I

spent the rest of the day in watching the man drive eight horses.

We reached Itaqui at 6:30, tired and hungry. Miss Williamson and Dona Helena Koppfleische were expecting us and made us welcome.

The next morning was clear and we decided to try the wheel, but it did not put in an appearance until nearly eleven and, as it had lost a nut, it was after twelve when we left Itaqui. However we caught up with the wagons just as they halted for the night. The horses were turned loose to graze, and we started a fire to cook our dinner.

We had packed our mattresses on top of our other goods, and in an extra covering to keep them clean; also some comfortables to keep us warm. After dinner and a chat around the camp fire, we went to bed. It was our first experience of real Brazilian travel. There were ten *carroças* stopping there that night. The jingling of the bells attached to the horses made it quite impossible to sleep, at first. Early next morning the first sound we heard was of the men calling the horses to their feed. We were soon up (or rather down) getting our breakfast of coffee, warmed-over beef-steak and bread, and at eight were on our way once more. Mr. Bickerstaph and I went on to Palmeiras and waited there until the *carroças* came up.

About two miles beyond the city, we halted for the night and the same programme was gone through as before with one difference—we went to sleep at once, and I never slept better.

Early the third morning we were on our way, and that night was spent at a hotel where our rest was no better than in the wagon.

Everything had gone nicely till Saturday morning, but what a day we then put in. About four miles from the city the bicycle tire was punctured and it took a long time to repair it. After going on happily for six or eight miles more, it burst again. At last we were patched up and all went well until eight miles from Castro, when again the tire gave way. It was too late to stop, so on we went by moonlight, as best we could. Mr. Bickerstaph preached twice next day. We were glad to get into our house on Monday. We like the people here very much and feel that God has placed us in a very happy home and given us a good work.

Josephine G. Bickerstaph.

THE FERRY AT CASTRO, PARANA.

ORDINARY DAYS AND THEIR WEDDING ANNIVERSARY.

[By special permission—from Rev. G. W. Chamberlain's letter to his wife.]

FEIRA DE SANTA ANNA, Brazil, June 1.—Last night after I had preached on "My words shall not pass away", I invited as many as wished to be acquainted with the words of Jesus to meet me for half an hour's reading of the New Testament each day this week. The first to come this evening was the younger son of A—, then Dona M—, then Dr. R— and C. and last Senhor L. We finished the first eight chapters of Matthew. Dr. R. carried home with him "Evenings with the Romanists" to read the chapter on the Virgin. He will probably read the whole.

JUNE 2.—Our class to-night read without comment or conversation for half an hour and then, with books open, turned back to one and another passage as we were guided by questions. Dona A. asked how we should understand that saying of the unclean spirit "I will return into my house whence I came out. . . and the last state of that man is worse than the first." I had them look up the reference in 2d Peter as the best possible commentary. Dr. R. wanted Matt. 12:48 explained, as there seemed a lack of respect in the question. Again the references came to

our help and we had long and profitable conference over them, showing how Christ illustrated in his own person, once he had entered on his mission, what he enjoined on others: "If any love father or mother more than me, he can not be my disciple."

I had a long call this morning from C—, who said he was fasting as to religion and desirous of reading something simple and direct that would help him. I gave him "Schonberg Cotta Family", "Come to Jesus" and "Manual of Worship."

JUNE 29—The eve of our marriage day was celebrated by the largest gathering of people we ever had in our house. The schoolroom was packed, not only every seat on bench and chairs but all the little dots were shuffled off their seats to give place to the ladies, who crowded in to see the magic lantern. Lights were turned down at eight and Brother Kolb, who had arrived by the early train, began with some dissolving views and followed with a few comic ones; then with pastoral pictures, then moonlit scenes, until we came by sweet gradations to the Old Story that shines with a light not seen on sea or land. The "Annunciation" was welcomed by the audience with subdued expressions of surprise, I repeating meanwhile from St. Luke's account of the visit of the angel to the Virgin. "Christ in the Manger" was accompanied by "*Jesus is born! fountain of light!*" sung by Miss Chamberlain seated on her folding chair amidst her little choir (of children). The Wise Men;—the Flight;—Jesus among the Doctors;—at Jacob's well;—Healing the sick—all furnished texts which were heard in silence by people who doubted their own ears. With the slide "the Cross" there was singing "*The great love of Christ;*" with the "Resurrection", "*Christ has risen*" with the door and the Stranger, "*Knocking, Knocking, who is there?*", and the application told as well as I could in Scripture language, rounded up my reference to the day (Saint Peter's) and the remark that we could not better close than by allowing Saint Peter to speak. The lights were turned on, and I read from the 2d. chapter of the 1st. Epistle of Peter, verses 1—12, and thanked them for their attendance. The magic lantern pictures will be the town talk to-morrow and will dissipate a good many prejudices.

If only hearts are touched to let the Saviour in, it will be the happiest possible celebration of our wedding day. May God for his dear Son's sake, grant us this wedding present on the twenty-eighth anniversary of that happy day.

HOW A SPANISH MONK BROKE WITH ROME.

READERS may recollect that a year ago mention was made of Don Manuel Ferrando. He had been the Father Superior of a Spanish monastery but went to Colombia as missionary to the Indians and, while there, his mind was enlightened so that he renounced Roman Catholicism. Coming to New York, he united with a Presbyterian Church and entered upon study preparatory to preaching the Word of God. The few passages following are taken from a small pamphlet* which Señor Ferrando has written and which many would doubtless find interesting and useful.

Regarding the reasons why he wished to break away from the monastery, Señor Ferrando says (p. 10):

> This is why good Monks find life unbearable; all their illusions concerning the monastic system are dispelled as soon as they have seen the inward corruptions of these institutions.
>
> It seems to me that the hard walls of the Convent of the Magdalena will ever bear the record of my tears. They might tell how my spirit suffered. . . . . There, in the same convent lived such men as the infamous Father Reos, who mixed potions for his victims, that with their bodies certain scandals might be buried in the silence of the grave.
>
> O, God, how could I remain in a monastery the scene of such crimes. There I saw what I never could have imagined until I gained an inside view.

The shock of surprise and disappointment threw the Monk into perplexity and led to his departure for Colombia, (pp. 12, 13).

> I cried to Heaven for light. . . . What could I do in such extremity? Leave the (Capuchin) Order? I loved it passionately. I knew that its members were unworthy, but I desired to uphold its pristine purity. I prayed, I consulted venerable Bishops, my personal friends, who found themselves much perplexed as to the counsel to be given me. . . . At this juncture the Custodian of Missions in Colombia arrived in Spain. He came to obtain Friars.
>
> One night, being at prayer, it appeared to me that all my sufferings were because I had been called of God to serve him as a missionary.
>
> I laid my desire before Rome, and received answer that, even if my health should permit, there was no case in which a Superior should leave his proper Convent for this object. Seeing that nothing could be gained from my Superiors, I resolved to write directly to his Holiness. . . . My desire to consecrate my life for the good of the poor Indians and the benighted people of South America, arose anew within me. Within a few days I received a decree from the

**A Few Facts From My Life.* Mirror Printing House, Stamford, N. Y. Paper cover, price 20 cents.

Sacred Congregation of the Propaganda Fide, in which they appointed me Apostolic Missionary. Shortly thereafter, we sailed for Colombia and my joy was unbounded.

. . . But on arriving at the end of my voyage I perceived my error. The Monks in Colombia were in worse condition than those of Spain.

Another mental conflict followed. To separate from the Roman Catholic Church seemed like separation from "the God of my dearest mother. I remembered her piety, her virtues." He diligently studied the Vulgate version of the Scriptures and was led to compare it with the King James translation, through circumstances described as follows: (pp. 16, 17.)

One day, returning from a visit to a sick person (in Barranquilla,) the wind wafted over the sandy street, a loose leaf, which fell right before my feet. I took it up and saw that it contained a hymn with music, its author no other than the Protestant Bishop of Madrid. I hid it in my pocket and turned anxiously towards my home. There I shut myself in my room and began to read the hymn. It is beyond my utmost power to say how deeply my heart was impressed by the finding of this precious treasure. My soul was full. Now I did not stand alone in the world. I saw that outside of the Church of Rome, . . . there existed true believers in my Mother's God for whom my soul thirsted. From that day I was happy. . . .

One day there came a *Beata* (a woman blindly devoted to Church and priests) to me for confession. I asked her if she ever had the misfortune to speak at any time with Protestants, or with persons who had any relation with them. The *Beata* hesitated and answered "Father, I have a sister who has Protestant books."

"How is that?" said I. "Can you sleep tranquil, with that deadly poison of the soul near you, in your house? Go without delay, and bring me those books.'

The *Beata* departed, and after a short time returned with a New Testament, a Bible, a hymn-book and a tract entitled "Lucilla." I gave her absolution, and went immediately to my house. All that day I spent locked in my room comparing the Bible with my own. The translation was most faithful, and had none of those errors alleged by Roman authors to exist. The only difference was the absence of the Apocryphal Books.

Señor Ferrando sought out Rev. Theo. S. Pond. (pp. 20, 24.)

Mr. Pond was just such a counsellor as I longed for. His conversation and intercourse soon dispelled from my mind all prejudice against Protestantism. No point of polemics was discussed. I confined myself to asking if the Bible were really the rule upon which Protestants based their conduct, and receiving his answer in the affirmative, I said, "I am a Protestant."

. . . My all absorbing desire is that I may return to the people of Colombia to teach them that a nation increases in true greatness, only in proportion as it frees itself from the crushing yoke of Popes, Priests and Monks and adopts the only true faith, that of the free Evangelical Sons of North America. For their faith in an open Gospel is the eternal and only foundation of their religious and civil liberty and their proud distinction among the nations.

ARE MORE WOMEN MISSIONARIES NEEDED IN JAPAN?

The *Japan Evangelist* of December last, published a paper upon this subject which was presented by Miss Garvin before the Missionary Association of Central Japan. It is difficult to choose from such an article, the brief extracts which are all that our space allows.

Miss Garvin reasons, at length, that more rather than less missionaries are needed in schools for girls, concluding in these words:

My point is this: if for want of time it is impracticable for the foreign ladies to undertake these two things, *i. e.*, personal work with the students and Bible-class teaching, in addition to the necessary secular teaching, then we must conclude that there are too few foreign missionaries in the schools. It is not missionary economy to leave so largely to Japanese teachers the spiritual welfare of the students, while the foreign ladies spend their time in teaching English.

Miss Garvin claims in the second place that more missionaries are needed to train Bible-women.

There is no more felt want in Christian communities at present, than for capable, wise and spiritual native Bible-women; women who are willing to leave the large cities, and cast in their lot with a little band of Christians in a country town; women who know how to throw their influence against harmful gossip, and who have strength of character to live down opposition, and tact to win their way; and above all, women who are familiar with God's Word. A few such there are and they are doing a work which even the angels must love to behold. We want more like them. . . . We cannot afford to wait for the Japanese churches to evolve their own workers, hopeful as is the start which they have already made in this direction. If the work is to have Bible-women any time soon, the missionaries must, humanly speaking, take a large share in training them.

Another point made is that the Bible-woman needs the sanction and support of her missionary sister.

It enables her to do many an excellent thing which in her own name alone it would be inexpedient to attempt. She is glad to have a foreigner's authority to lean upon, for her very position as a public worker is an anomaly to her own people. None but the Christians understand it.

Sunday-schools are not yet ready to stand alone.

Many of them absolutely need a foreigner

to keep them together at all. So long as there is a tendency to hold Sunday-school picnics on the Lord's Day; so long as Christmas celebrations introduce objectionable and irreverent allusions to sacred things; and divine truths are elucidated by illustrations in themselves demoralizing,—while such things are the order of the day, the foreigner is nowhere more needed than in the Sunday-school.

Miss Garvin offers a very sensible reason for there being more call for women missionaries just now, than for ordained men. She says:

Exempt as women are in the main from official relations, there is less in their attitude to antagonize the power loving Japanese. They handle but little money, and so avoid touching many a sensitive point. Much of their work is, in form, adjustable to circumstances, while at the same time they hold fast to principle. A question here suggests itself as to whether it would not be possible for men to let go some of the hampering causes which make their work difficult. Let us say that the time is inauspicious for organization, for machinery, for nominal headship; but not inauspicious for preaching and teaching the Gospel. The simple commission remains to men and women alike and implies opportunity and obligation.

CONFLICT BETWEEN THE BIBLE AND ROMANISM IN KOREA.

THE Word of God is much talked about to-day in the city of Wonsan (Gensan). Two classes are especially alarmed—the Roman Catholics and the devil-worshipers. One young lady who had been reading their books and attending their services was about to unite with the Catholics, when she received a letter from her brother, who had recently become a Christian at Pyeng Yang, urging her to carefully examine the Jesus doctrine before she should hastily unite with the Catholics. She heeded this voice from the distance and came at once to our rooms for books and also to the women's meetings. The Catholics approached her in a threatening manner, denouncing our Church and demanding that she cease reading our books. Being possessed of more fortitude than most Korean women, she bravely refused, saying that she was now a "Jesus believer." There are few Korean women who can read but this woman reads intelligently, and it was through that channel that she was rescued where another might have hopelessly stranded.

Two others have been coming to the women's meetings for some time and have become firm believers. They can read intelligently, and it was by Christian books falling into their hands through one of our Christian women that they were led to come at the first. They have brought nearly their whole house into the meetings. One of them has garnished a vacant room and fitted it up for a place of worship. Here she resorts daily with those of her house for song, reading and prayer. One need not speak long with these women to be convinced that they have been with Christ and are trying to live to Him.

A man recently gave his heart to God. He had been working in a Roman Catholic's shop with Catholic workmen. On becoming interested in the Gospel, Mr. Kim bought a Bible and began reading it and talking about it to his fellow workmen. The Catholics were angry and he was ordered to put the Bible out, or else take it and go himself. He bravely chose the latter and entered the home of a friend. Mr. Kim soon became an outspoken Christian, singing, reading and praying in his room. The master of the house, a devil-worshiper, became filled with anxiety lest he should lose his business, "For," he said, "the devil will never remain where there is such singing and praying going on." So he told Mr. Kim that he must find other quarters. Poor Mr. Kim hardly knew what to do; his Christianity was depriving him of both house and friends. I believe the Spirit directed him what course to take; at all events he acted wisely. He sold most of his things and bought a very small house so he could live alone. He says he now can read, sing and pray and there is no one to molest.

I have been permitted to do quite a little street preaching in Wonsan and neighboring villages this spring, with the result that a great many have heard something about the Gospel, who would not have heard but for such work. In this way it is being more talked about. There is nothing in the way of preaching the Gospel here, save that common to all men. The world of iniquity finds nothing in Christ. But God's Word is mighty to save, as we are rejoiced to see right before us every day.

In your prayers forget not "Chosen" (Korea) that she may become the chosen of God, in marvelous works of grace.

W. L. Swallen.

THE CONFLICT IN SERGIPÉ, BRAZIL.

WE are having fine cool weather, really cold for the tropics, so we are for once better off than you in the North, with your "nineties" in the shade. But we are not "keeping cool," figuratively speaking, for we are rather excited with new developments in our field. The actual warfare, the bloodless warfare of the Spirit's sword has begun in earnest. I like it; it makes one feel alive all over, whereas when all goes on in peace and quietness, our enemies indifferent to our progress, there is great danger of one's sleeping on guard.

The new young priest is alarmed. He says his boys are getting indifferent to the images of the saints, do not show them reverence when they pass by on the street; says he does not want to see the boys all become Protestants, has invited a teacher in a neighboring town to come here to start an opposition school. They are doing their best to overthrow our school, counseling parents to withdraw their children and put them into their new school. However, I am sure God is powerful to make our school profit by this very opposition. We are stimulated to do better than our best in teaching, so that every one can see the advantage of leaving children in our care; we are praying and working more than ever, so that even if we have fewer scholars we may make a deeper impression on their lives. The young priest is just out of the Seminary, wide awake and apparently sincere. We are hoping to see him converted, if his salvation be God's will, and the Holy Word says: "Prayers . . . be made for *all* men; for this is good and acceptable in the sight of God our Saviour, Who will have *all* men . . . to come unto the knowledge of the truth." We want the prayers of Christians at home. We know our God is a hearer and answerer of prayer. Our faith makes us happier than when there seemed to be no opposition.

This State of Sergipé is an intensely bigoted centre of Romanism, constant bells, constant fire crackers, constant sky-rockets, constant processions. There are seven Catholic churches and three Romish priests, and yet no one but us few Protestants to carry the water of life to the dying. There is hardly a day that the bells do not toll some passing soul, and there are the poor, besides, who cannot pay to be thus recommended to the prayers of the "faithful."

But as our nearly fifty school boys mostly have heads on their shoulders and hearts in their breasts, we trust Sergipé may some day have plenty of live young voices to proclaim a dying Saviour's love, and to fearlessly condemn doll-worship.

Lately I have gained influence in a most interesting family, our next door neighbors. They were afraid of us for being Protestants, but attentions shown when the lady of the house was very ill have gained their goodwill, and now they treat me with real affection. I have been there to sing hymns for this lady at her earnest request, and at times have had an audience of nearly twenty persons, between members of the family and visitors.

I love Sergipé through and through, and feel like standing by it till Protestant Christianity has infused itself into every home. I think I should weep at the great judgment bar if any *one* of my scholars here should be at the left hand on that day. I feel like saying, God being the foundation of my hope and boast: "I *will* not have a lost scholar." People at home, ever so many of them, are praying too; and God is very strong and His will *shall* be done.

Clara E. Hough.

Larangeiras, August 22d.

There is enough India rubber in Brazil to supply the world with over-shoes and gossamers.

A DOCTOR'S EXPERIENCE IN INDIA.

[Extracts from letters from Jagraon, Punjab.]

MAY 25, 1896.—When we arrive at the dispensary we find several women waiting. One has had a headache for two years, one has been blind five years. Another has rheumatism in her hand. When the others see me rubbing it, they say that I am gaining great "merit" and my sins will be forgiven. Before they leave they hear of the true way to have sin forgiven.

From seven o'clock to nine we give out medicines at the dispensary and then call on any city patients I may have. This time there

are two calls to make. The first is at an apparently rich Hindu home. The husband of the patient speaks English. The wife is a very pretty woman. Although she is only twenty-seven years of age, the older of her two sons was married last year at eleven years. They are now getting ready for the marriage of the younger son. The *darzi* (tailor) is making for my patient a fine pair of pajamas of blue silk with yellow stripes.

The second call was to see a little boy with badly swollen knees. He had kept others awake by his crying for several nights before they called me, but the next night had slept well. The family seemed very grateful and constantly fanned us while I fomented and bandaged the knee.

After breakfast, callers; and then came my language lessons. The evening I have spent in getting ready to go to Puna in the morning. We go to some village twice a week, and I take along my satchel with medicines for the most common complaints.

June 22.—Between our house and the city is a gypsy camp. Some weeks ago, a man there stopped us as we were going past and asked us to see his wife who was suffering with dropsy. I offered to tap her but they would not consent. This week they called me again saying she was worse and would I take the water away at once. Since I had seen her, the native *hakim* had been trying the popular treatment. She had been bled in no less than twenty places and in many of them the cut was so deep and had been so neglected that ulceration set in. I dressed six of these places. You may be sure it was not very cool at noon in a gypsy's hut, in the middle of June in India. The women who looked on called on the name of a fakir over whose grave there is a temple, just outside the city. We told them he could do nothing; that only God, to whom we would pray, can heal the sick.

Within a month, I have treated 152 patients at the dispensary, 17 at our home, 35 in the villages and have made 29 calls on patients in the city.

But as we are in a station where opposition is great, we were not surprised when all at once patients stopped coming. For three days now we have not had a single patient. The story is afloat that we were called to see a patient, and one of us sat on her chest and one on her feet until life left her. This is told to all the women so they will be afraid to come. If this were *our* work how discouraged we should be.

July 13.—I have written so much about the dispensary, perhaps you think we have no social duties. I have been looking over our little book—our callers do not leave their cards—and find that during June we had 98, and during July, up to date, 58 callers. What time do they come? From early morning until dark. A number of times they came before I was dressed in the morning, notwithstanding we are up at 4:30 or 5 o'clock. Perhaps half our callers are from the villages round about. Since June 1, they have come from twenty-one different villages. They all want to hear the organ, so, after finding out where they came from and where they are going and they have found out that we are not related and are not married, we sing a *bhajan* which is afterward explained. The other day three nice old women came. They were delighted with the singing. "*Wah! Wah!*" they kept saying as they listened with mouths open. "And now we have seen your faces" said one poor thing as they went away "our sins will be forgiven."

"*Wah! Wah!*" said another, "if this is not Heaven then I don't know what is." Although our floors have only the coarsest of cotton cloth on them and we have only the plainest of chairs, yet they never saw anything so beautiful. They have mud walls, mud floors and a little square mat or stool.

I will tell you about our village trip last Friday. We had had several callers and some patients from a village named Bir, so we went to return our calls. "You can't go inside the village" said a rude fellow, as we entered. However, we walked down the main street and, not seeing any women, inquired for the headman. A rough man was pointed out who said there was no place for us to sit. Just then an elderly man came up and spoke very nicely and explained to the crowd that we had come to give medicine. Two women motioning for us to come to their house, we followed them and were seated under a tree. Usually we get into a court-yard and try to keep the men away, but this time we were outside and men, women and children gathered around. As every one behaved nicely there was no objection and we began at once to interview patients and give out plasters, liniments, powders, etc. After a little we had a gospel song and a talk; then attended to more patients; then a second song; more patients and a third song. And so it is we are trying to scatter the precious seed.

Maud Allen.

COLOMBIA.

MRS. LADD of Barranquilla has been ill this summer. She wrote from PUERTO, July 29:

In April measles began to prevail in all parts of the city. They were of the worst kind and very fatal, or rather the fevers, or stomach trouble which followed them. It is said that two thousand died in two months, and I have no doubt the statement is nearly correct; whole families of children of four, five and six have been carried off. As most of the burials are at night, the two lines of lanterns passing along the streets, especially those leading to the cemetery, have been a very common sight.

It would make your heart sad to see the great lack of respect in the presence of death. Sometimes men carrying the coffin go chatting and laughing along, and those carrying the lanterns make still more noise. Arriving at the cemetery, the remains are deposited in the grave without any religious services, amid the talking and joking of men who are filling the grave. This, of course, is not the case with those who can pay a priest to render his services from the house to the grave.

Our meetings are well attended and many stand outside doors and windows where they can hear well.

GUATEMALA.

AN ENGLISH-SPEAKING S.C.E.

MRS. M. W. FITCH, who has been for over a year with her daughter, Mrs. Gates, at Guatemala City wrote Sept. 23:

Last May in the face of many discouragements, but under conviction that even in Guatemala there must be a few names of those who had not forgotten the religion of the home-land, we organized "The Lone Star Endeavor of Guatemala" with *seven members*. God has wonderfully blessed this society which has grown into *an attendance of over thirty*, mostly members full of zeal and the spirit of the Master. Pray for us that this may be only the beginning of a glorious work for Christ. A discouraging feature among the foreign population of our city is that they come and go, very few settle permanently. But we shall try to make ur Endeavor Society a home for the sojourner.

We have also sent for Christian Endeavor Society supplies in Spanish that we may organize in our Spanish Church. We need much prayer for this effort also. I thank the Lord daily that I now have the language sufficiently to take some little part in our Spanish work; also for returned health. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Mrs. Gates is home again [from a brief furlough—ED.] with renewed health and strong for more consecrated effort on this field of great need.

INDIA.

MISS JENNIE COLMAN, who was formerly in the school at Allahabad, wrote from DEHRA, July 21:

I came up here in February and am teaching in Dehra School. I am thankful to say, the change has already done me much good. There is a great difference between the climate of Dehra and that of Allahabad. I hope some one will be able to come from home this fall, for the school at Allahabad. Mrs. Newton has no doubt told you just what kind of a person she would like to have you send. For my part, I should say she ought to be some one who enjoys hot weather: or, is well able to study a new language and assist in the school, no matter what the thermometer may say. We were always taught that it was never correct to say hot weather, but I don't think any other adjective would give a correct idea of the atmosphere on the plains of India for more than half of the year.

Four years ago when I was at Dehra, as a visitor, there was a man who often came as an inquirer, whose name was Bhajan Singh. Shortly after, he and his wife were baptized, and he went to study in the Theological Seminary at Saharanpur. This summer he was graduated and came to Dehra to see his friends. He is a tall, fine-looking man, and reminds one of some of the pictures of Christ. He is to assist Rev. Robert Morrison at Lahore. His relatives are all Hindus and they have told him what he and his wife might expect if they came to Dehra, so he thinks it best to begin work at Lahore.

There were three Hindu friends who lived in Dehra Valley and were interested in Christianity. Two of them are now Christians; the one I have mentioned and the *munshi* in school here, Gunga Parshad.

Bhajan Singh came over here on Sunday, had prayers with the servants, took dinner with us and afterward conducted prayers in the school room. What a cause for rejoicing it is, that a man who four or five years ago was a Hindu, is now prepared to preach the Gospel to his heathen friends and relatives.

MISS ADELAIDE BROWN wrote from KODOLI, W. India, Aug. 13:

It was a good day when your letter arrived—we are always glad to see the initials W. F. M. S. It means that you recognize us as women just like yourselves, who love books or music or good things. A letter with a new strong thought in it gives us a lift up which makes sunshine on a rainy day. So thank you heartily for all the nine pages, written only on one side, too, so Miss Sherman and I could read it in the waning light, as we walked across the scorched marl on a hot March day coming from the Bazar meeting in the Dispensary.

Miss Sherman is having deserved success in her school for Mahars, keeping even large girls interested to go on. We call the Mang settlement my parish. Our great wish is to send the most promising of our girls to the school at Kolhapur, where the influence of a Christian home will surround them.

BAPTISMS.

Kodoli is an out-station of Panhala. Here I have spent nearly seven months. A resident congregation native to this Kodoli soil; a godly, earnest pastor, who was once a *gosavi* (dervish—ED.) in this very place, now by the grace of God a humble Christian—all this makes Kodoli unique in our Mission. Nine adults have been baptized since this year began. That sounds a small number to you, but to us it means many agonizing prayers and strong crying unto God, and to some of our people it means

PERSECUTION.

One woman had her small bit of field fenced in, by her heathen neighbor, with his own land. He said, "Sarahzabai is a Christian now, what does it matter?" A man came to me the day after he was baptized and said, "My sister-in-law is very troublesome, she threw my little boy's drinking vessel into the fire, and she says very ugly words, that I am polluted now I am a Christian. It will be well if you will let me live somewhere else." I said, "Do you answer her back angrily?" "No." "Well," I replied, "God wants you to stay right there in your own house, and show the people how a Christian lives and walks and talks." He seemed comforted and has said no more of leaving, though his wife says the sister-in-law quarrels still, and compels her to go out of the house to grind her daily supply of grain for making bread.

AFRICA.

MISS CHRISTENSEN wrote from BENITO, July 10:

The children are in school, the men have gone out with the seine trying to get a little fish for to-morrow, and the King is at breakfast with our native pastor and elders, on the other side of the house. Fortunately for us they are some yards away, as they are far from quiet at this time.

In the dry season all the brush around the premises is cut, and then we have some splendid bonfires on dark evenings. We celebrated the Fourth by several large fires beyond the girls' house. Our corn is gathered in, a fine lot; such large ears, and it is a pleasure to give it to our chickens.

The Kombe parliament is now in session and we have frequent visits from the dignitaries reporting the improvements which they make. They are certainly trying to do better. If our so-called civilized government would do half as well as they, there would not be as much sin and trouble here. Our Africans say that all the light they have comes from the Bible. What can the French say? They have had the Bible much longer, but they stand in the way of its light. The native King is a Christian. The one next in command is a backslider, but since his only daughter was taken away, he has expressed a strong desire to return. Some of the heathen wanted to bring rum to his town during the meeting; he forbade them. They begged him to drink with them for the last time, so they could give him a good send-off on his Christian way, but he was firm.

ANSWERED PRAYERS.

Last week ten of our twenty girls expressed the wish to be taken into the inquiry class. You can imagine my delight when I heard it. We have been praying and longing for this, but it was almost a surprise when it came. Our prayers have been answered far above our expectations—not only our prayers but the many that have gone up to the mercy seat during the month of June, for darkest Africa. These children are from ten to eleven years old, but by the Lord's help they can be faithful. Most of them were baptized in infancy, so the church has a strong hold on them already.

THE BOHEBA.

A short time ago, Mrs. De Heer and Mrs. Reutlinger went up the river to Boheba towns. The people were very glad to see them. The ladies asked them to send a little girl to the school, but they were not willing. At last, a little orphan was found for whom no one cared much and she was brought down here. I went in a canoe away up the river to meet them, and she was comfortably asleep in the boat rug, her clothing being limited. She is not a pretty child, but I doubt if her former acquaintances would recognize her now. Benito air seems to entirely agree with her. In the Dispensary we have Bohebas and Fañ, two tribes who, a short time ago, were far in the interior. We

have several Boheba boys in school and often have visits from their people. The girls are doing well in sewing and our little Boheba takes daily lessons. They are all doing better, but do not think they have suddenly turned angels—they are still in the world.

I wonder why it is such a struggle to get Gospel workers for Africa when there is no lack of men for government service or trade. We had rather a discouraging letter from the Mission House yesterday; one doctor and wife for Batanga will come this year—but a worker for our station is not even mentioned. We are in the Lord's hands and *He can* and *will* supply this place, if our faith fail not.

CHINA.

MRS. MACHLE wrote from SAM KONG, Canton Mission, July 15, regarding school examinations:

It was amusing to see how many of the girls developed pains in different parts of their anatomy as examination day approached, but when they found that I intended to wait until they were well, one and all made a rapid recovery. Before dismissing we met in the school room where, after hearing the averages and receiving the prizes, prayer was offered, hymns sung, and then while waiting for the little feast we played some games.

Four of the school girls united with the church, communion before last. I wish I could tell you how much we need your prayers and make you realize how difficult it is for a convert to live as he should. He makes mistakes at first because he knows so little and there is always one or more of his own household pulling him back.

One of our native pastors and Dr. Ko, the physician, with one of the Hunanese Christians, start on Friday on a trip into the interior of Hunan, having been invited by people there who long ago heard something of the Gospel through a Roman Catholic priest and now wish to hear more.

PERSECUTION.

I presume you have heard of the persecution of the Christians at Lum Mo, and of their being driven out without anything except what they had on their backs. Some of the men who do not live inside of the city, but near upon a mountain side, where they located when they were driven out before, have ventured back; one family is in Lien Chow, and about thirteen are still here, stored away as best we could. We tried to rent a house for them or a room or two in the city, but no one was willing to rent for Christians.

MRS. C. H. FENN of Peking, wrote from the mission resort in summer, WESTERN HILLS, June 22:

. . . I was quite ill for a time in the spring but Dr. Eliza Leonard thinks I have improved and may be much better in the fall. The warm weather prevents one's getting strong fast. It has been hard for me to give up all present hope of fitting myself for active service here, but God has enabled me to do so to some extent. . . It may be He has some work for me in the future and is going to make me well enough for it.

The North China Conference will be held in Peking in September. We are anticipating a great treat, though I presume *I* shall have to enjoy it all second-hand. The meetings will be held in the new Methodist church on the other side of the city.

Mr. Fenn is just reviewing, preparatory to his third year's examination which he expects to take in a few days. He has had most of the preaching to do since we came to the Hills and Sunday-school to conduct. He is trying to put up a sort of tent for Sunday services, as we have no suitable place to hold them. Mrs. Whiting's Bible woman has done a good deal of visiting and Mrs. Whiting taught a class of women until the wheat harvest called them away. The wheat is about all cut now and the ground plowed up for the next crop, probably millet or beans. She expects to resume when the women have more leisure.

SERVING BY WAITING.

This is not the kind of a letter you most want, I know, but the only kind I can write at present. I trust next winter will find me able to take some little part in the work that so sorely needs all the help that even the feeblest and most inefficient can give. Until then, when you think of me, it will have to be of one who is simply waiting until God sees best to give her health and strength and until He has taught her lessons of patience she much needed to learn.

MRS. J. L. WHITING also wrote from the WESTERN HILLS, July 17:

A few weeks ago Mrs. Fenn and I had one hard day's work with the sewing machine, and the result was a large tent which we put up outside the gate. Last Sabbath we had over three hundred people under it. As we could not find seats for all, some sat on matting on the ground. The baby organ was an attraction I have no doubt. We had several speakers and such good, pointed, interesting talks that the people could not fail to listen and comprehend. Although this is open country, there are many villages dotting the plains. Some missionaries have done not a little work in visiting them. My son-in-law (Mr. Gatrell) went to a village six or seven miles from here yesterday and treated fifty-two patients and sold over eighty Christian books. As he could not finish, he has gone to the same place again to-day. He is working under the American Bible Society.

I wrote that I started a little industrial school when we first came out. It was disbanded at the time of wheat harvest and re-opened after ten days on a different basis. I have the girls only twice a week. My present plan is to give out one kind of work only, cross stitch embroidery on linen, pay a fair price for good work and require all who work to come for two half days in the week to study "the doctrine." I had twenty-one in the class last Wednesday and more ap-

plicants. They are very poor people and hard workers. Even the children cut grass for animals and gather firewood on the mountains. Old women, too old to work, take care of their grandchildren and make shoe soles. Two old women came to sell chickens, yesterday, and I invited them to stay to morning worship. They looked at each other and said, "Can we spare the time?" I asked what they were so busy about. "Making shoe soles, for our men and boys cannot work in the fields unless we provide shoe soles for their shoes." They paste bits of cloth together making a pasteboard, then taking several layers (till about a quarter of an inch thick) first pierce them with an awl, then sew them through and through with a strong linen cord, until the entire surface is covered with fine stitches. It is work that is always on hand like the knitting of our great-grandmothers. As soon as one pair is finished another is begun. I sometimes look at these old women and wonder that they want to live, their lives are so devoid of interest. Unlike our great-grandmothers, they know little of this world and nothing of the next. What a wonderful revelation the Gospel of Jesus Christ is to them!

My son-in-law has just returned and reports as the day's work, 92 patients treated and 134 books sold—a hot day in July!

PERSIA.

MOUNTAIN BREEZES.

MISS MCCAMPBELL wrote from TEHERAN, July 6:

In obedience to positive orders, I am indulging in a few weeks of rest in a mountain retreat, eight miles beyond Teheran. Dr. Wishard and family, Miss Clark and myself, are occupying mud cabins on the mountain side. The people who have vacated for our enjoyment cannot resist the temptation of occasionally pulling back the matting over the doorway and peeping in. Can't you see the little inquisitive black eyes stretched wide open in amazement at the transformation? No chickens or sheep walking about in common possession; walls whitened, the little square, dug out holes filled with books; the floor, of mother earth, banished from sight by a bright native *ghilam* (carpet).

We feel as if the Good Shepherd had put us forth, and is it necessary to add that we are enjoying His green pastures and still waters? Life might seem a luxury as far as scenery and air are concerned, but as I stand in the doorway and think of the sin and misery in the village lying below, I cannot be satisfied with happiness bounded by a square mud wall and long to carry a little of it into wretched lives down there. I enjoy taking my Testament out among the women, sometimes climbing up beside them on the house-top, or stopping by the roadside to indulge in their gossip, or sitting down under the trees where they are at work. To-morrow I go to eat salt of friendship at a house in the village. The dear young wife who extended the invitation requested that I make out the *menu*, "so that everything you like, *Khanum*, be spread before you." Another invitation was extended to visit the harem of a wealthy Persian official.

GREATEST JOY TO BE STATION MUSICIAN.

During the winter, Mrs. Potter and myself held a weekly prayer-meeting for Jewish women, on the west side of the city; the attendance at times has been encouraging. I have been greatly interested in my Sunday Bible class for Persian women; attendance, eight to fourteen. Then the music! It has been my greatest joy since coming to Persia to serve in the capacity of station musician and though I play at nineteen different services during the week, including school and prayer-meeting, I thank God and hail every new opportunity.

MISS MAY WALLACE wrote from TABRIZ, June 22:

School has closed for the summer. As our force is all new, it takes some time to adjust ourselves to each other and get the machine in easy running order, but the year has finished and, I may say, successfully. We had written examinations and ended with an exhibition, and commencement. The first part of the exercises consisted of songs, dialogues, recitations and drills, in all of which the girls acquitted themselves well. The last half consisted of regular graduating exercises and presentation of diplomas by Mr. Wilson. The three graduates were simply and becomingly dressed in thin white dresses with sashes of peacock blue ribbon. Miss Demuth was chief decorator and our balcony, which served as our stage, was beautifully decorated in white and blue with a profusion of yellow roses everywhere. This is rightly called the land of roses, for wherever there is water there roses grow in abundance and beauty far exceeding what I ever saw in America. From rose leaves (petals) are made preserves that are very novel and very good. They are also dried and put into drinks made of sour milk, much diluted.

One of our graduates has gone to her home in Russia, another to her village home on Oroomiah Plain. The other is daughter of our matron and is at present with us. They are earnest Christian girls and we expect much from them. We have had a household of thirty this year with from fifteen to twenty day scholars.

N. INDIA (KOTGARH P. O.).

MRS. M. M. CARLETON wrote from ANI, Sept. 9:

Thanks for the clipping entitled "Continual waiting on God," which I found inclosed in your letter. I have always believed that every duty in life can be performed as unto Christ and it is possible to wait on God in our work, as well as on our knees. It is all very well for those who can, to keep a "morning watch of half an hour," but my chickens would get very hungry if I did not feed them in the morning and my husband's breakfast would burn. When I was a single missionary I had only time—before going to my city work in the summer mornings—to cry, "Lord help me spend this day for Thee;" and I must confess that being the wife of a missionary has not overwhelmed me with leisure.

HOME DEPARTMENT

PROGRAMME FOR DECEMBER MEETING—SYRIA.

"The work of Missions is a work of faith."

HYMN (one stanza).—"Shall we whose souls are lighted." (Gospel Hymns 5 and 6.)
HYMN (two stanzas).—"My faith looks up to Thee." (Gospel Hymns 5 and 6.)
SCRIPTURE READING (responsively).—Psalm 98.
PRAYER BY THE LEADER.
MINUTES.

[For the following exercise, members of the society will impersonate the missionaries mentioned.]

AN IMAGINARY TRIP TO SYRIA. (Ably piloted, or pointer—ed, on the map.)

After a pleasant voyage we reach Beirût, and are welcomed by Dr. and Mrs. H. H. Jessup, who escort us to the Girls' Seminary, where (while resting under the great "Pride of India" trees) the travelers are delightfully entertained with—

Tales of Syrian Home Life, by Dr. Jessup. [See *Women of the Arabs.*]
Why They Chose Beirût, Mrs. Jessup. [See *Church at Home and Abroad*, Dec., '94, p. 492.]
The Syrian Protestant College and *Bible translation*, Mrs. Van Dyck. [See *Flash Lights on Syria.*]
Geography, Language, Religions of Syria, by Mrs. W. W. Eddy.

[At each station the ladies are introduced to *all* the missionaries.]

Brief Reports from Abeih, Mrs. Wm. Bird; from Tripoli, Mrs. F. W. March; from Sidon, Mrs. Wm. K. Eddy; from Zahleh, Mrs. Hoskins.

LATEST NEWS AND NEEDS. Mrs. Gerald F. Dale. [Ann. Rept. and Magazines, Dec., 1896.]
SING ONE VERSE OF "MORE LOVE, O CHRIST, TO THEE." (Rise.)

TWO OR THREE SENTENCE PRAYERS.

A CARRIAGE RIDE TO CATCH A GLIMPSE OF DAMASCUS. [See *The Howadji in Syria*, by Curtis, p. 291.]
A CAMEL RIDE AS AN EXPERIMENT.
A RAILROAD RIDE FROM JAFFA TO JERUSALEM. [*Golden Rule*, Aug. 15, 1895.]
A WALK TO EMMAUS. Luke 24: 15, 30, 31, 32.

A brief rest before starting homeward; speaking very tenderly meanwhile of—

SYRIA, THEN AND NOW.

"MORE LOVE."—Another stanza, sung softly, and the ladies are again aboard the steamer, bringing with them many helpful memories, all condensed into one thought:
THROUGH SYRIA, CHRIST CAME TO US. SHALL WE RECIPROCATE?

PRAYER.—MIZPAH Benediction.

A SYRIAN SUPPER following. [See *The Land and The Book*, vol. 3, p. 75.]
The resultant bakhsheesh to be applied to the Syria Mission.

Riverside, Penna. *Agnes A. Reed.*

GLEANINGS FROM THE PORTFOLIO OF A MISSIONARY CANDIDATE COMMITTEE.

Dear Mrs. ———

Will you please tell me what is necessary in order to become a foreign missionary?

Sincerely yours,

(*Miss*) ——— ———

The note, a copy of which is given above, was sent to a member of a foreign mission candidate committee not long ago.

There are many young women whose hearts have been stirred with interest in the great cause of Missions, who are still very much in the dark as to what is really needed in that service. It is with the hope of giving help to such that a copy of a reply to this inquiry is herewith appended:

My dear Miss ———

Your note has been received, and while the work of Foreign Missions is so varied in its demands that a full answer would be a very long one, I gladly hasten to suggest a few things which are most desirable in those entering upon this service.

I would mention first *a sincere desire to do the will of our Master* whatever this may be, and an honest belief that *He* wishes you to work for Him on the foreign field. A careful survey of providential conditions is here needful, as well as a spirit of loving and submissive consecration.

Hand in hand with this devotion should

go *sound common sense*. There is no sphere of service in the world where this quality is more useful.

Again—*A good physical condition*. The strain on the body is sometimes, though not always, extreme. No one should go to the foreign field without fair promise of health.

Another desirable requisite is *tact*, capacity to deal with possibly difficult circumstances and people in a wise way. This implies ready insight and *sympathy*. Scarcely any quality is more likely to win success than broad and warm human sympathy.

A cheerful nature, not easily discouraged or depressed, and based on a firm faith in God and his providence, is a possession of great value wherewith to face the obstacles sure to present themselves in this work. A sense of humor, too, is not by any means to be stifled. It helps over many a hard place.

Fair mental capacity is needful. One or more new languages must usually be learned and this will require patience, perseverance, and power of application.

I have written thus far of the inner personal qualities. As to acquirements I would place as the most important, an intelligent and experimental *acquaintance with Scripture*, and a clear grasp of God's plan of saving and sanctifying the world. You will face much error. You need distinct apprehension of truth and to be able to state your convictions plainly and simply.

There are *three paths of service* for single women on the foreign field, viz: evangelistic, educational, and medical. While they all imply the need of a fairly good education and trained faculties, as well as a deep desire to help both soul and body, yet the demands in each of these departments are in some respects different.

The *evangelistic* service requires especially a ready use of Scripture, fertility of suggestion, and capacity for quick adaptation to circumstance. While it may not necessarily demand such a high degree of book knowledge as the other two branches, nothing is lost here. Almost every acquirement would find a use. Experience in home and city mission enterprise is an admirable preparation for success in evangelistic service abroad.

In the *educational* department we enter a large field. Here we need thorough preparation in the line of personal mental discipline and acquirement, and also capacity for imparting knowledge and for training others. The lower grades of schools are generally taught by native teachers. These must be trained. The wives of native pastors, and other Christian young men, come largely from the higher grade schools conducted by our missionary women. Here open rare opportunities for training young girls to a true and well rounded womanhood. There can scarcely be found a more important sphere of work or one demanding more varied gifts.

The *medical* sphere requires a thorough training at a first class medical college and, if possible, a degree of practical experience. We need reliable medical skill and high intelligence in this work, combined with warm sympathies and steady spiritual aims.

It is a great mistake to suppose that the glow of warm Christian feeling is *all* that is required on the foreign field. This inspires and helps, but it must expend itself in very practical channels. All every-day information and experience useful in our home land will be generally available abroad. A knowledge of simple, wholesome cookery, nursing, sewing and dressmaking, will all prove valuable. Musical acquirements always attract and often prove a very helpful ministry.

Do not let this letter be a discouragement. Rather let it prove an incentive. God has graciously used many in this service who have not possessed all that may have seemed desirable. Experience, however, teaches us the need of high ideals. Where indeed should they be higher than for this great service?

Whatever, however, may be attained, nothing will steady and inspire one finding herself on the foreign mission field like the consciousness of deep and tender personal relations with her Lord, an assurance of being in the path of obedience, and belief in the power of the Holy Spirit "to help our infirmities."

With kind and sympathetic greetings,

Sincerely yours,

(Mrs.) ——— ———

We are sure that the experience of all our Mission Boards has been convincing in reference to the need of preparatory training for young women entering the foreign mission service. This need is being met by institutions in different parts of the country of varying scope, for this very end. Our portfolio furnishes us with the names of several of these which, with a desire to make this communication as practically useful as possible, we herewith append. A note addressed to any of them will secure a prospectus giving all the details needed.

First, because of personal acquaintance, we mention the admirable "Training Home for Christian Workers,"

128 East 10th St., New York City. This is connected with the New York City Mission Society. It is especially adapted for those contemplating evangelistic work. Of similar scope is "The Bible Institute," 230 La Salle Ave., Chicago, also "The Northfield Training School," East Northfield, Mass.; "The School for Christian Workers," Springfield, Mass.; "The Folts' Mission Institute," Herkimer, New York; "The School of Domestic Science and Christian Workers," 52 Berkeley St., Boston, Mass.

Those desiring medical education will find the medical colleges for women in New York, Philadelphia and Chicago available.

For those entering the educational work, besides the well-known women's colleges there are many excellent state normal institutions. "The Teacher's College," Morningside Heights, W. 120th St., N. Y. City, offers admirable opportunities, also "The School of Pedagogy," University of New York, address, University Building, Washington Square, N. Y. City.

We cannot close this list without mentioning with high and especial commendation the rare facilities offered by the Hartford Theological Seminary to a few women, college graduates, who desire to prepare themselves for Christian work in any department of service.

Here and there in the mission field are needed women of rare attainment. All too few of our college-bred girls are consecrating their acquirements. Will some who may read this not ask, "Does the Master call for me?"

(*Mrs. James S.*) *Mary Pinneo Dennis.*

THE MISSIONARY DEPARTURE.

Already thirty-seven missionaries of the Presbyterian Church have departed this autumn, either returning after furlough or going for the first time. Sixteen more expect to leave within a month.

My bark is wafted on the strand
By breath divine,
And on the helm still rests a hand
Other than mine.

One, who has known in storm to sail,
I have on board;
Above the raving of the gale
I have my Lord.

He holds me when the billows smite!
I shall not fall.
If sharp, 'tis short; if long, 'tis light
He tempers all.

Safe to the land!—safe to the land!
The end is this;
And then with Him go hand in hand
Far into bliss.

—*Dean Alford.*

TWENTY-FIFTH ANNIVERSARY.

THAT of the Woman's Missionary Society of Market Square Church, Harrisburg, Pa., was observed on the evening of October 2. Auxiliaries of all the Presbyterian churches in the city were invited and about two hundred women shared in the happy occasion. The pastor, Rev. Geo. B. Stewart, welcomed them heartily and in a two-minute speech generously testified to the help which he finds in the Society for the life and growth of the Church. The very appropriate order of exercises was conducted by the President, Mrs. Stewart. Written reports were separately presented by different members, as follows: Quarter-Century History, including mention of the Bands; A sketch of Beirût Seminary, where a scholarship has been maintained the entire twenty five years; personal mention of their beloved missionary, Mrs. W. W. Eddy of Beirût, and her family; personal mention of Miss Annie B. West of Japan, who went from Carlisle Presbytery; report from the society of the Market Square Mission; Treasurer's report. Miss Ellen C. Parsons of New York gave a missionary talk.

Of eighty-eight original members, twenty-one are living. Their offerings have been scattered among many dark places. The total of them (inclusive of contributions from Bands and Sunday-school) has amounted to $16,671.65. One source of income, not generally open to Auxiliaries, has been the monthly concert collection.

The missionary history of Market Square Church runs back more than sixty years, when one of its members started on her 167 days' journey to the Sandwich Islands. Is it not time that Mary McKinney Alexander should have a successor from Market Square?

E. C. P.

BOOKS RECEIVED.

The Roll Call. By Louise Manning Hodgkins. (Woman's Foreign Missionary Society of the Methodist Episcopal Church, 36 Bromfield St., Boston, Mass.) Paper, 25 cents.

The women's missionary society of each denomination is strong in its own line, or in several lines. The Methodist women set an example to the rest of us, among other things, in their printed Reports and intimate knowledge of their missionaries. One can find from their Annual Report in five minutes what may be searched for half a day, perhaps in vain, from Reports of some other societies. From year to year, these Reports give evidence of closeness of relation between officers and missionaries and sense of obligation on the part of the Society. Those missionaries who have died are still remembered and all stand in their well-known places, recognized parts of one whole. This new "Roll Call" is another step in the same direction. It is a contribution to the history of the Society; a brief biographical encyclopedia which will save many inquiries. It has been prepared by the editor of *The Missionary Friend*, with the literary ability characteristic of her pen, and with the proper reserve and delicacy which the subject pre-eminently demands.

The Northfield Year Book. Selected and arranged by Delavan L. Pierson. (Fleming H. Revell Company.) Ill'd. 380 pp. Cloth, $1.25.

These selections are from addresses which have been given at Northfield Conferences by such men as Mr. Moody, Dr. Cuyler, Mr. Speer, Andrew Murray, Mr. Meyer, Drs. Gordon, Pierson, Pentecost and others. The work is admirably done.

John G. Paton. An Autobiography edited by his Brother. (Fleming H. Revell Company.) First and Second Parts, in one volume. $1.50.

Many persons will be glad to know that this fascinating missionary work, which before was published in two volumes, can now be had in one.

SINCE LAST MONTH.

ARRIVALS.

August 12.—At Vancouver, Rev. Robert Irwin, from the Laos Mission. Address Clifton Springs.

August —.—At San Francisco, Rev. Hugh Taylor and family, from Lakawn, Laos. Address, Darlington, Ind.

September 30.—At New York, Rev. F. E. Hoskins and family, from Zahleh, Syria.

DEPARTURES.

September 15.—From Philadelphia, Rev. Geo. Johnson, to join the Mexico Mission, at Chilpancingo.

September 19.—From Philadelphia, Miss Clara Williamson, formerly of Woodstock School, returning to Dehra, India, as a missionary at her own charges.

September 21.—From San Francisco, Miss Maria L. Chase, to join the Korea Mission.
Rev. and Mrs. Wallace S. Faris, to join the West Shantung Mission.
Rev. and Mrs. J. C. Kelly, to join the Canton Mission.
Rev. and Mrs. Clarence H. Newton, to join the Hainan Mission.

September 26.—From New York, Rev. and Mrs. Jas. B. Ely, to join the Furrukhabad Mission, India.
Miss Christina B. Herron, to join the Lodiana Mission, India.
Rev. and Mrs. Wm. T. Mitchell, to join the Furrukhabad Mission, India.

October 5.—From New York, Rev. C. E. Bixler, to join the Brazil Mission.

October 10.—From New York, Rev. W. L. Schmalhorst, to join the Chili Mission, S. A.

October 12.—From Vancouver, Mrs. Abbey, returning to Nanking, China.

DEATHS.

June 13.—At Praa, Laos, Willie, son of Dr. and Mrs. W. A. Briggs, aged one year five months and seventeen days.

August.—At Seoul, Korea, infant son of Dr. and Mrs. C. C. Vinton.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, each beginning at eleven o'clock, in the Assembly Room. Visitors welcome.

THE welcome and opportune presence this month of the President of Washington, D. C., Presbyterial Society at one of our Executive Committee Meetings, makes us wish that our Presbyterial Presidents would more frequently arrange their visits to the city, so that they may be able to attend these meetings that are held *every Tuesday at half-past ten o'clock, in Room 18.* These officers will remember that they are *ex-officio* members of this Committee.

WE were very happy to receive a parting call from Rev. and Mrs. Wm. Mitchell, a few days before sailing for India. Mrs. Mitchell, formerly Miss Jane Johnson, will feel at home where her early life as a missionary's daughter was a fitting preparation for her future work.

WE wonder how we have lived for twenty years without the *Hand-Book for Foreign Missionary Workers*, that is now offered for the use of *Synodical, Presbyterial, Auxilary and Young People's Societies.*

The idea was suggested by the valuable booklets prepared by the Woman's Executive Committee of Home Missions for their workers; but the material has all been freshly written and covers the whole plan of organization of Presbyterian Foreign Missionary work, from the Board of Foreign Missions down to the baby bands of Little Light-bearers. Constitutions, Rules of Order, definitions of terms, helpful suggestions are all gathered into the fifty-two pages that make up the contents, and a copy should be in the hands of every one who has responsibility in the conduct of missionary organizations of any grade. Price, 8 cents a copy.

A Call to Praise, is a new Responsive Scripture service including appropriate hymns, suitable for Praise and Thank-Offering meetings.

2 cts., 15 cts. per doz., $1.00 per 100. It is well to remind our workers at this season of our cards of invitation to Praise services.

THE leaflet, *Come near and bring Thank-Offerings*, 6 cts. per doz., 30 cts. per 100, is just as suitable for this year as it was a year ago, if it has not already been used.

SEND orders promptly for the *Year Book* for 1897. Price 10 cents.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

ARE the Secretaries of Literature doing all they can to increase subscriptions to WOMAN'S WORK FOR WOMAN. Have they an idea of the number of the Synodical and Presbyterial officers who do not take it? But these Secretaries must all read and love it themselves before they can enthuse others. Let each Secretary make an effort to get many more subscribers for the year 1897, and let a correct record be kept for each Society of the number taken, as well as of *Over Sea and Land*. These records are needed for our spring reports.

WE have sent to each of our Presbyterial Secretaries a letter from one of our missionaries, telling of the helpfulness of the *Year Book*, and have asked them to see that a copy is sent to each of the societies. We hope that it will be read at the first auxiliary meeting after its reception and that in response many orders may be sent us for the new issue of the Year Book.

AN example which might be followed by other Presbyterial officers is that of one who has urged the Secretary of each of her local societies to visit each member and ask her to take an Annual Report. As a result fifty or more have paid the postage desired and received a copy. The Secretary writes, "If even half that number are studied there will be fruit."

THE *Year Book* for 1897, price 10 cents, is now ready. Every member of our societies should keep it with her Bible to use in daily devotion. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

THE Woman's Synodical Missionary Society of Montana met at Anaconda Sept. 26. Though the Society is young, much earnestness was shown and a great desire manifested by all to become better informed on missionary work. An excellent paper was read on "Mountain Whites of the South," followed by another on "Why are ye troubled and Why do thoughts arise in your heart?" Dr. Thomas Marshall brought the "Greetings" of the Board of the Northwest, and as we listened to his eloquent address, we could only feel thankful that we form even a small part of the great army of workers for Christ.—B. S. Catlin, Secretary.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

NOVEMBER is the month for our thank offerings and Praise services. How far beyond all our benefits is He who has bestowed them! That *He* is ours in all His supreme glory, loveliness and sufficiency, let us render heartfelt praise. How paltry seem any offerings we can make in view of all He is to us, and yet He will appreciate every token suggested by a loving heart.

THE new Year Book is now ready. It has the attraction of a full set of maps and a summary of facts concerning the work of the year in each country. It is most admirably adapted to keep all who use it in both heart and head touch with the work of the Presbyterian Church on the foreign field.

A leaflet for free distribution with an interesting illustration in reference to the usefulness of this prayer calendar has been also prepared.

Orders may be sent for both leaflet and Year Book to Room 816, 156 Fifth ave.

The price of the Year Book is 10 cts.

OUR missionary speakers are now at work. Last season we heard from Miss Holmes many earnest words about Syria. This year Miss Cort can tell us much about Siam. Mrs. Wellington White could well stir the heart about China in her visit to the Kentucky societies. Let us not forget this exacting and important ministry in our prayers, and endeavor also that all obstacles to its fullest usefulness may be removed.

We would suggest to the societies, that in addition to the facilities offered by speakers from abroad, the home talent also be carefully developed and employed. The calling out latent capacity for service is one of the rich possibilities of our work.

BEFORE this magazine reaches its subscribers, a letter from our Board Treasurers to those of our Presbyterial societies will have been received by them. We would commend its kindly and practical suggestions to their careful consideration.

IT is with sorrow that we learn of the death of Mrs. Alfred E. Root of Chittenango, N. Y. Mrs. Root has been one of the secretaries of Syracuse Presbyterial Society and a most devoted and efficient worker, and we feel that not only the Presbyterial Society but our Board also has met with a great loss.

From Northern New York.

AT this writing, we are looking forward to a delightful and profitable meeting in Hudson. We trust all that have the privilege of attending will return to their respective Societies feel-

ing their own personal responsibility for the work and for enlisting other workers.

THE Year Book for 1897 is now ready. We desire that every member of Northern N. Y. shall have, and daily use, one. They can be had of Miss C. A. Bush, 29 Second St., Troy, N. Y. Price, including postage, ten cents.

THE dainty mite-boxes, for the Silver Anniversary offering, can be obtained of Mrs. H. B. Nason, 10 Washington Place, Troy, N. Y.

From St. Louis.

Meetings at 1516 Locust street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust street.

WE have been enjoying a visit from Miss Isabella Griffin, for fourteen years missionary in Laos. She has charge of the school at Chieng-Mai, having one day-assistant. She reports favorably of the school's progress. The number of pupils, a fair proportion of whom are church members, varies from 45 to 60, according as the roads are bad or good. She says they are exceedingly fond of singing, so much so that she believes some of the girls would not come at all were it not for the songs they learn. Miss Griffin kindly brought, for our collection of curios from foreign lands, a number of very pretty and interesting things. She leaves in a few days for Birmingham, Ala., where she has relatives.

MISS FLEMING, one of our medical students, passed through the city on her way to enter upon the last year of her course in the Woman's Medical College at Chicago. Her training time, which has been a very earnest and laborious thing, has only deepened that desire for service which first led her to us.

SYNODICAL meetings are at hand. We hope that the advantages of these meetings will be fully realized by our workers. We have passed into the Autumn of the year, and certainly all plans for the year's work should be well organized, and ready for the pushing. If only every woman in our territory would do, not impossible things, but just the very best work for Foreign Missions that she is capable of doing, what a harvest would we have to report in April!

From San Francisco.

Meetings at 10 A.M. each Monday. Board meetings first Monday every month, 10 A.M., at 920 Sacramento St. Executive Committee, every third Monday. Prayer meeting.

MRS. DE SILVER, a converted Chinese woman, cultured and thoroughly consecrated, will visit and speak for societies or churches without remuneration except traveling expenses. She is an eloquent speaker.

TWO new leaflets have been sent out to C. E. Societies: a letter from Mrs. Hoskins, their representative in Zahleh, Syria; and the other, "Items of Interest" from Mrs. Fulton of Fukui, Japan.

REV. AND MRS. HARVEY BROKAW, missionaries *en route* to Japan, and Rev. H. G. C. Hallock, to China, were given a reception by ladies of the Occidental Board just before they sailed for their respective fields of labor.

THE Oakland Presbyterial Society met in the new church at Berkeley, on Sept. 17. Over two hundred people were present, encouraging reports were given by the officers, and many short earnest talks were made. Everything indicated that faithful work is being done by this society. A deep spirituality prevails and loyalty to the Board is manifest, in all the workings of the society. A new organization was reported.

THE Benicia Presbyterial Society met in Vallejo, Sept. 25. The meeting was educational and full of interest. In the words of the Secretary "Benicia is true to the powers that be. Work, trust, pray is their watchword." Each member was urged to gain a new member before the close of the year. This society has grown in missionary spirit and in general interest.

WE are glad to learn that a missionary society has been organized among the Mexican women of Los Angeles. They have paid to the Presbyterial Treasurer, Mrs. Dimmick, their first quarter receipts, amounting to $3.50.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

OUR IDEAL.—*Equal quarterly* payments *promptly* remitted.

"PRAYER is the greatest thing in the world." The *Year Book* is a valuable aid to daily prayer for our foreign missionaries. It contains the names of all missionaries, their fields of labor, and assigns a day to each for special prayers. Price, 10 cents. Order direct from Mrs. M. R. Andrews, West Park and Main, Portland, Oregon.

A NEW leaflet. *The Privilege of Giving*, written by Mrs. A. J. Montgomery, of Oregon City, seemed so suited for our Annual Praise Meetings that it has been purposely reserved by the Board for these services. Free to our own auxiliaries. To others, 1 cent each. Enclose postage in either case. Address as above.

THE leaflet, *Ah Ho's Gold Chair*, has attracted much attention and the sale has been unusually large. One lady from an Eastern society writes:—"A few years ago while traveling on the Pacific coast I visited your Mission Home and was shown through it by Mrs. Dong Faiy (Ah Ho), whom I shall never forget, and it was with a feeling of personal regret that I read of her death. My active interest in missions dates

from the knowledge I gained in Portland and San Francisco (where I met Miss Cable) of the work that was being done for the Chinese women and children. After seeing their awful need I could never again be indifferent to missionary work." The price of this leaflet is 5 cents instead of 3 cents as appears on the cover of the first issue.

We welcome to our number a new society at Mill City of twenty-nine members, organized by Mrs. D. H. McCullagh.

Why not keep up with the times and have a Missionary Reading Club? Combine the biographies of the world's greatest heroes, the missionaries, with the history of the countries they went up to possess, together with the geography of the land, the customs and traditions of the people, their religions, etc. Where could be found greater possibilities for "culture of the mind." It will be good for the heart also.

How many can learn a lesson of loving sacrifice in the following story? A servant girl sent $11.00 to the Treasury and said: "I earned it by sewing nights after my day's work was done and I do not want you to tell any one who gave it."

NEW AUXILIARIES AND BANDS.

IOWA.
Algona.
Germania.

NEW JERSEY.
Newton, S.C.E.
Pennington, Jr. C.E.

OHIO.
Glenville, S.C.E.
Marseilles, S.C.E.
Upper Sandusky, S.C.E.
Wooster, Westminster Ch., S.C.E.

PENNSYLVANIA.
Altoona, 2nd Ch., Opportunity Band.
Clearfield, Golden Links.
Conneautville, Jr. C.E.
Greenville, S.C.E.
Kylertown, Hope Band.
North Liberty, S.C.E.
Pottsville, 1st Ch., S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Blairsville, 35.55; Braddock, 15; Greensburg, 1st, 25; Greensburg, Westm'r, 11.50; Jeannette, 5; Johnstown, I will-try Bd., 11.78; Morrellville, 5; Plum Creek, 10; Poke Run, 6.75; Unity, Children's Bd., 21.04, $146.62

CHESTER.—Bryn Mawr, S.C.E., 5; Chester, 1st, 5, S.C.E., 10; Coatesville, 25; Darby Borough, 10; Downingtown, 6 55; Fagg's Manor, S.C.E., 6; Honey Brook, 25; Kennett Square, 10; Lansdowne, Y.L.B., 13.50, S.C.E., 2.50, S.C.E. Jr., 2.50; Middletown, 7.03; New London, 4.12; Oxford, 100, S.C.E., 20.48, S.C.E. Jr., 5; Upper Octorara, S.C.E., 9; Wayne, 25, S.C.E., 21; West Chester, 1st, S.C.E., 6.66; Westm'r, 6.50, 325.84

ERIE.—Meadville, Central, E.&M.C., 15.00

KITTANNING. Appleby Manor, 12.00

LEHIGH.—Allentown, 9; Bethlehem, 20; Catasauqua, Bridge St., 20; Easton, 1st, 35, Y.L.C., 7.50; Brainerd Union, 75.80; Hazleton, 30.23; Mauch Chunk, 20; Pottsville, 1st, 50; Reading, 1st 15.25; Shawnee, 25, Sunrise Bd., 2; Stroudsburg, 29.70; Upper Lehigh, 12, 351.48

PARKERSBURG.—Buckhannon, 13.80; Grafton, 1.50; Hughes' River, 6.50, Bd., 75 cts.; Morgantown, 2.30; Ravenswood, 5.05; Sistersville, 4; Sugar Grove, 4. 49.90

PHILADELPHIA.—Arch St., 225, S.S., 30, S.C.E. Jr., 5; Bethlehem, Y.P. Ass'n, 26.53; Central, S.C.E., 25; Olivet, Primary Sch., 20; South, S.C.E., 5; Temple, Workers, 33.48; West Arch St., Y.P. Ass'n, 25.25; West Park, 3.88; Woodland, Mrs. T. M. Sinclair, 500, 899.14

STEUBENVILLE.—Bethel, 9.58; Cross Creek, L.L. Bearers, 1; E. Liverpool, 1st, Y.L.B., 25; Yellow Creek, 35.60, 71.18

UNION.—Hebron, 6.50; Hopewell, 1 32; Knoxville, 2nd, 13 75; 4th, 17.52; South, 66 cts.; New Providence, 8.25; Shannondale, 24; Spring Place, 8.15, 80.15

WELLSBORO.—Coudersport, 4.50; Osceola, 6, 10.50

WOOSTER.—Ashland, 8.50; Creston, 5.80; Doylestown, 5.25; Hopewell, 1; Loudonville, 3; Mansfield, 12.54; Millersburg, 10. 5, Buds of Prom., 3.50; Orrville, 6; Savannah, 9, Y.L.B., 7, Pearl Seekers, 15; Wayne, 5.07; West Salem, 4.85; Wooster, 1st, 13.32, Y.L.S., 15; Westm'r, 14.60, Y.L.S., 11.26, Myers Mem'l Bd., 30, 180.04

MISCELLANEOUS.—Carbondale, Col., a friend, 5; collected by Miss Holmes, 25.04; int. on investments, 96.13, 106.17

Total for September,	$2.268.92
Total since May 1, 1896,	$15,189.77

MRS. JULIA M. FISHBURN, *Treas.*,
Oct. 1, 1896. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1896.

ALTON.—Carrollton, 15.40; Greenfield, 2.45; Sparta, 18.02; Trenton, 5, (less Pbyl. ex. 1.20), $39.67

BLOOMINGTON.—Bloomington, 2nd, 25.40. Chinese S.S., 8.83; Champaign, 31.52, Mr. and Mrs. Charles Gunn, 12.50: Clarence, 3.55; Clinton, 23; Danville, 22; El Paso, 5; Selma Ch., 2; Minonk, C.E., 5; Piper City, 22.13; Pontiac, 10; Tolono, 9.41; Waynesville, 5.34, 185.68

BUTTE.—Anaconda, 4; Deer Lodge, 5; Missoula, 10, 19.00

CENTRAL DAKOTA.—Artesian, 5; Huron, 8.57; Madison, 2.82, 16.39

CHICAGO.—Austin, 15.35; Chicago, Campbell Pk. Ch., 4.62; Ch. of the Covenant, 5.68; Fullerton Ave. Ch., 20; 1st, 30; 2nd, 38.75, S.S., 35.28; 3rd, 125; 4th, 66.65; 5th, 4.07; 6th, 39.55; 11th, C.E., 5; Englewood, 1st, C E., 37.78; Hyde Park, 28.11; Lake View, 21; W. Division St. Ch., 13; Ridgeway Ave. Ch., C.E., 2; E. Wheatland, Du Page Ch., Rev. D. O. Covert, 7; La Grange, 5; Lake Forest, 63.65, Steady Streams, 11.75; Maywood, C.E., 10; Peotone 19.11. S.S., 4.15, Dr. Marshall's mite box, 3.39; Mrs. D. K. Pearsons, 500; Income from Real Estate, 80 77, 1.196.66

COUNCIL BLUFFS.—Audubon, 5; Casey, 3; Griswold, 2.50; Guthrie Center, 7.08; Hardin Tp., 1.20; Menlo 4; Missouri Valley, 8.05, Jr.C.E., 2.50; Shelby, 2.53; Walnut, 3.80; Friend, 2.50, 42.16

DENVER.—Denver 1st Ave. Ch., Y.L.Bd., 10; 23rd Ave. Ch., 30. John Dove and family, 6.25; Highland Pk. Ch., 97 cts.; Ft. Logan, 1.90, 49.12

DETROIT.—Ann Arbor, 47; Birmingham, 10.78; Detroit, Ch. of the Covenant, 11, Cheerful Laborers, 15.68; 1st Ch., 15.50, Y.P.S., 9.80; Forest Ave. Ch., 88.20; Fort St. Ch., Opportunity Circle, 67; Trumbull Ave. Ch., 9.07; Westm'r Ch., 27.81; Northville, 12.21; Pontiac, 15 68, Y.W.S., 9.80; Ypsilanti, 30, 369.53

DUBUQUE.—Dubuque, 2nd, C.E., 6, Jr.C.E., 2; Manchester, C.E., 3, Jr.C.E., 75 cts.; Winthrop, Pine Creek Ch., C.E., 1, 12.75

DULUTH.—Brainerd, Mission Chain, 5, C.E., 3.20; Duluth, 1st, 62.81; Westm'r Ch., 2.64; Glen Avon, 8.77; Lakeside, Irvin Soc., 16.08; Grand Rapids, 3.75; Sandstone, 8; Two Harbors, 2.60; Hazlewood Pk., 1.13; Pbyl. off, 22.42, 136.40

FREEPORT.—Middle Creek Ch., 93.08; Cedarville, Sunbeam Bd., 5; Freeport, 1st, 20; Marengo, 6; Rockford, 1st, 50; Guilford, S.S. Gleaners, 13.25, 187.33

GRAND RAPIDS.—Grand Rapids, 1st, 10; Westm'r Ch., 10, C.E., 12.50; Ionia, 3.50, C.E., 5, 41.00

GUNNISON.—Delta, 1.50; Gunnison, 10; Salida, 2, 13.50

HELENA.—Bozeman, 9; Helena, 3.80, 12.80

INDIANAPOLIS.—Indianapolis, 2nd, Mr. Wm. S. Hubbard, 279.16

IOWA CITY.—Davenport, 1st, Y.P.S., 20; 2nd, Y.L.B., 5, 25.00

KEARNEY.—Central City, 2.40; Grand Island, 3; Kearney, 5.04; Lexington, 2.60, Jr.C.E., 2; North Platte, 6.45; St. Paul, 80 cts., 22.29

LAKE SUPERIOR.—Calumet and Red Jacket, 4, Bd., 1.55; Escanaba, 10; Ishpeming, 9.60; Manistique, 15.50, Y. L. A. Soc., 10; Marquette, 1st, 50, Lake Superior Bd, 17.10; Menominee, 7.82, Jr.C.E., 7.50; Negaunee, 5 40, Sault Ste. Marie, 20, 158.47

MADISON.—Beloit, 13; Kilbourn, 10; Lima, 18.52; Prairie du Sac, 3.50, 45.02

MANKATO.—Blue Earth City, 5; Le Sueur, C.E., 5; St. Peter, 9.94, S.S., 2.50; Winnebago City, 5.75, 28.19

MILWAUKEE.—Manitowoc, 3.11; Milwaukee, Calvary Ch.,

60, C.E., 6.75; Immanuel Ch., Willing Workers, 175; Perseverance Ch., Cross Bearing Circle, 5; Ottawa, 3, C.E., 2; Waukesha, 13, 267.86

MINNEAPOLIS.—Buffalo, 4.80; Minneapolis, 5th, 6.63; Highland Pk. Ch., 5.05; Westm'r Ch., 37.81, 54.29

NEBRASKA CITY.—Auburn, 1st, C.E., 5.16; Blue Springs, C.E., 10; Fall City, 5; Lincoln, 1st, C.E., 13 08; 2nd, C.E., 10, 43.24

NIOBRARA.—Ponca, 9.23; Wakefield, 5, 14.23

OMAHA.—Bancroft, Jr.C.E., 2; Bellevue, 2.20; Blair, 87 cts.; Columbia, C.E., 75 cts.; Craig, 1.84; Fremont, 10.14; Marietta, Colon Ch., 6.55; Omaha, Castellar St. Ch., 10.54; Clifton Hill, 1.20; Knox Ch., 8.10; Lowe Ave. Ch., C.E., 2.50; 2nd, 4.02, C.E., 9.23; South Omaha, 3.74, C.E., 12; Schuyler, 2.08; Tekamah, 4.50, C.E., 5; Waterloo, 74 cts., 88.00

PETOSKEY.—Boyne City, 1; Cadillac, 2.16, C.E., 1.50; Clam Lake, 75 cts.; Harbor Springs, 12.48; Mackinaw City, 3.26; Petoskey, 10; Traverse City, 3.32, 34.47

PUEBLO.—Alamosa, 2.50; Canon City, 7.50; Colorado Springs, 1st, 50, C.E., 4, 2nd, 2.50; El Moro, 7.50; Florence, 4.03; Monte Vista, 3.75; Pueblo, 1st, 17; Mesa Ch., 6.97; Fountain Ch., 2.50, 108.25

ROCK RIVER.—Albany, 2.90; Alexis, Norwood Ch., 5.95; Ashton, 7; Dixon, 6.50; Garden Plains, 2.50; Jr.C.E., 5.32; Geneseo, 5.50; Hamlet and Perryton, 12; Joy, Peniel Ch., 6; Millersburg, 4.74; Princeton, 16.25; Jr.C.E., 4.20; Rock Island, Broadway Ch., 25, Ruth's Bd., 12.50, 116.36

ST. PAUL.—Hastings, 5; St. Paul, Dayton Ave. Ch., S.S., 19; House of Hope Ch., 56.50; 1st, C.E., 5; 9th, 3.73; Macalester, Golden Rule Bd., 2.36; Shakopee, C.E., 5, 96.59

SIOUX CITY.—Alta, 9.25; Cherokee, 22.50, S.S., 2.33, C.E., 2.13; Calliope, Hawarden Ch., 5; Cleghorn, 3; Ida Grove, 12; Inwood, 3; Le Mars, 27.15, C.E., 6.10; Odebolt, 1.65; O'Leary, Union Tp. Ch., 4; Paullina, 13; Sac City, Busy Bees, Jr.C.E., 2.50; Sioux Center, Sioux Co Ch., 2.75; Sioux City, 1st, 10.20, Jr.C.E., 5; 2nd, 5.70, C.E., 5.74; 3rd, 4.32, S.S. Birthday off., 1.95; Storm Lake, 21; Vail, 3; Jackson Tp., 1, 175.27

SCHUYLER.—Carthage, 8.15; Elderville, Wythe Ch., 6.50; Macomb, 24; Miss Sara J. Park, 20, 58.65.

SOUTHERN DAKOTA.—Bridgewater, 5; Kimball, C.E., 5; Parker, 31.89; Parkston, 3.75; Sioux Falls, 1.10, Jr.C.E., 4; Dell Rapids, C.E., 1, Jr.C.E., 1; Parkston, C.E., 3, 55.74

UTAH.—American Fork, 75 cts.; Benjamin, 50 cts.; Logan, 1; Payson, 1; Salt Lake City, 1st, 43.05, Westm'r Ch., 7; Springville, 2.10, 55.40

WATERLOO.—W. Friesland, 4; Greene, 3.65; Grundy Center, 25, 32.65

WHITEWATER.—Aurora, 4.25; Bath, Harmony Ch., 2.50; Dillsboro, C.E., 1; Forest Hill, Union Ch., 5; Greensburg, 67.77, C.E., 7.28; Lawrenceburg, 3; Liberty, 4.38; Newcastle, C.E., 5; Richmond, 20.45, C.E., 15; Rushville, 15.82; Shelbyville, 12.50, 163.95

WINNEBAGO.—Anon, 30.13

MISCELLANEOUS.—Guatemala, per Mrs. W. F. Gates, 15; Canon City, Col., 7; Anon, 1, 23.00

Total for month,	$4,298 20
Total since April 20,	$12,690.36

Mrs. C. B. FARWELL, *Treas.*
Room 48, McCormick Block.
Chicago, September 20, 1896.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1896.

BINGHAMTON.—Binghamton, 1st, 87.50; West, 25; Cortland, 16.43; Deposit, 3.22, $132.15

BUFFALO.—Buffalo, Calvary, 27.67; North, Y.L.S., 30; Westm'r, 6.25, *special*, 50; Silver Creek, 12.29; Westfield, 12, 138.21

CAYUGA.—Auburn, Calvary, 5.70, Y.L.S., 5; Westm'r, Girls' Bd., 10, 20.70

CHEMUNG.—Big Flats, 12.50; Elmira, 1st, 22.35; Havana, 9.25; Hector, 5; Horseheads, 12.75, C.E., 11.75; Mecklenburg, 13.50; Monterey, 5; Moreland, 3.25; Southport, 5; Sugar Hill, 2; Watkins, 20, 122.35

GENESEE.—Attica, 23, S.S. Miss. Bd., 7.71; Batavia, 100, S.S. Miss. Bd., 14.73, Jr.C.E., 13, 158.44

GENEVA.—Canandaigua, 50; Geneva, North, Y.L.S., 5; Ovid, 15; Penn Yan, 30; Shortsville, 10; Trumansburg, 27.50; Waterloo, Warner Soc., 10, 147.50

NASSAU.—Huntington, 1st, 20, Y.L.S., 15, 35.00

NEW YORK.—New York, First Union, 18.30; Fourteenth St., 12.54, Primary S.S., Birthday Box, 1.57, C.E., 62.89, Jr.C.E., 7; Mt. Washington Ch., 30; Mrs. Wm. Mortimer, 60, 192.30

NIAGARA.—Albion, 20; Barre Centre, 5.66; Knowlesville, 5; Lewiston, 7; Lockport, 1st, Y.L.S., 2; 2nd, 7.50; Mapleton, 2.16; Niagara Falls, 1st, 8; Pierce Ave., 3.70; North Tonawanda, 8.72; Youngstown, 4, 73.74

NORTH RIVER.—Newburgh, 1st, 55.42, Bethel, S.S., 50; Union Ch., King's Servants, 5; Poughkeepsie, 108.50, 218.92

SYRACUSE.—Baldwinsville, Y.L.S., 15; Cazenovia, 50; Chittenango, 95.47, Willing Workers, 5; Fayetteville, 21; Fulton, 25; Pompey, 10; Skaneateles, 16.09; Syracuse, East Genesee St., 5; 1st, 50; 4th, 27, 319.56

UTICA.—Knoxboro, 22; Utica, Mem'l, S.S., 50; Olivet, 12.50, 84.50

WESTCHESTER.—Bedford Bd., 6; Mt. Kisco, 2; New Rochelle, 2nd, 18.75; Peekskill, 1st, 100; 1st and 2nd, 12; Yonkers, 1st, 60; Westm'r, 30, 228.75

TRANSYLVANIA, KY.—Danville, 2nd, a friend, 72.00

MORRIS AND ORANGE, N. J.—Morristown, 1st, 10, Y.L.S., *freight*, 2, 12.00

MISCELLANEOUS.—Allegany, N. Y., 4; Oswego, N. Y., Mrs. Sivers, 2.50; through Miss Holmes, 100, 106.50

LEGACY.—Estate of Mary B. Allen King, 250.00

Total,	$2,312.62
Total since April 1, 1896,	$16,240.94

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending September 24, 1896.

EMPORIA.—Burlingame, 5; Council Grove, 9.50; Derby, 4.73, Morning Stars, 99 cts.; El Dorado, 3; Emporia, 9.40, Arundel Ave. Ch., 2.63; Madison, 2.50, C.E., 90 cts.; Mulvane, 2.25; Newton, 1.45; Peabody, 13.30; Wellington, 8.50; Wichita 1st Ch., 3.50, Y.W.M.L., 2.97, Inter.C.E., 2.50; Oak St. Ch., 11; Winfield, 4, $88.12

LARNED.—Arlington, 3; Freeport, 2.50; Hutchinson, 5, Y. L.S., 5; Lyons, 8.70; McPherson, 3.20; Pratt, 45 cts., C.E., 75 cts., 28.60

PLATTE.—Avalon, S.S., 1.50; Chillicothe, S.S., 4, Jr.C.E., 4; Lathrop, 1.75; Maryville, 13; Martinville, 10; Mirabile, S.S., 1; Parkville, 6.16, Y.L.M.S., 10; Stanbury, 6.30; St. Joseph, Hope Ch., 1.20, 3rd St., 3.60, Westm'r, 8.70; Tina, 2.75, 73.96

TOPEKA.—Kansas City, Western Highlands Ch., 3.95; Lawrence, 6.68; Leavenworth, 40, C.E., 10; Mulberry Creek, Willing Workers, 2; Oakland, C.E., 4.18; Topeka, 1st, 25, S.S., 19.72, North, 5, Westm'r, 6.70, 123.23

MISCELLANEOUS.—A friend, 50.00

Total for month,	$363.91
Total to date,	$1,457.45

MRS. WM. BURG, *Treas.*,
Sept. 24, 1896. 1756 Missouri Ave., St. Louis.

Receipts of the Woman's Occidental Board of Foreign Missions to September 25, 1896.

BENICIA.—Eureka, Jr.C.E., 1.60; Healdsburg, 3; Napa, 20; St. Helena, 6, Crown Winners, 1; Santa Rosa, 13; Two Rock, C.E., 25; Vallejo, 8.50, $78.10

LOS ANGELES.—Alhambra, 4.70; Azusa, 12, Ready Helpers, 4, S.S., 4, C.E., 5; Carpenteria, 1.50; Colton, S.S., 1 75; Coronado, 2.40, S.S., 6.54; Glendale, C.E., 50 cts., Jr.C.E., 1; Inglewood, C.E., 1.96, Jr.C.E., 1; Los Angeles, 3rd, 4.50, Bethany, 4, Bd., 5, Jr.C.E., 5.50; Bethesda, 2.51, Jr.C.E., 1; Boyle Heights, 4.25; Central, C.E., 8; Chinese, Morrison Bd., 11; Immanuel, Mary T. Minor Bd., 10.16, Jr.C.E., 3, Spanish, 1.55; Monrovia, 3.88; Montecito, 5.50; National City, 10.50, C.E., 6; No. Ontario, 1st, 5; Ontario, Westm'r, 3.50; Orange, 6.13; Palms, 3; Pasadena, 1st, 50, Jr.C.E., 1; Pomona, 1.85; San Bernardino, 2.90; San Diego, 25; Santa Ana, 3.97; Tustin, 4.45; Ventura, 2.93, 242.43

OAKLAND.—Alameda, 1st, 25, C.E., 6 25; Berkeley, 1st, 25, C.E., 25; Danville, C.E., 2.35; Elmhurst, C.E., 14; Haywards, 4.50; North Temescal, 3.50, C.E., 4; Oakland, 1st, 59.95, C.E., 25; Brooklyn, 68.75, C.E., 15; Centennial, 5, C.E., 10; Union St., 5; Welsh, 1.50; San Leandro, 1.25; Valona, C.E., 1, 302.05

SACRAMENTO. Colusa, C.E., 1.25

SAN FRANCISCO.—San Francisco, 280.83

SAN JOSE.—Cambria, C.E., 2; Los Gatos, 2.25, Y.L.M.S., 12.50, C.E., 5; San Jose, 1st, 24.30; 2nd, 24.25; Y.L.S., 5, San Luis Obispo, 3.50, C.E., 5; Santa Clara, 3, Jr.C.E., 10; Templeton, C.E., 5.10, 101.90

MISCELLANEOUS.—A Friend, 2; Board received at "Home," 270, 272.00

Total for two months,	$1,278.56
Total since March 25, 1896,	$2,601.43

MRS. E. G. DENNISTON, *Treas.*,
Sept. 25th, 1896. 920 Sacramento St., San Francisco, Cal.